MATAPARIKSHA.

PART II.

Muir

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॥ मतपरीक्षा ॥

॥ ख्रिस्तीयमतप्रदर्शनात्मको द्वितीयः खण्डः ॥

EXAMINATION

OF

RELIGIONS.

PART SECOND,

BEING AN EXPOSITION OF THE EVIDENCES OF CHRISTIANITY FOR HINDUS.

IN SANSKRIT VERSE, WITH AN ENGLISH TRANSLATION.

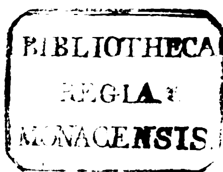
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LATE OF THE BENGAL CIVIL SERVICE.

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Whatever has been found necessary in the course of six thousand years' experience, we have a right to ask of that which offers itself as the faith for mankind.

Rev. F. D. Maurice's *Religions of the World, &c.* 3rd Ed. p. 166.

PREFACE.

THE general principles on which this Second Part of the "Examination of Religions" has been written are the same which I have already explained in the preface to the First Part.

An attention to these principles I conceive to be so important to the preparation of the only kind of books which can be suitable for the great mass of the people of India, that I am glad to have another opportunity of stating them.

In order to write in a manner intelligible to the Hindus, or in fact, to any other people, it is essential to bear continually in mind what they know and what they do not know; how they think, and reason, and feel. The Hindus, whether literate or illiterate, live in a region of thought as different from our own as can well be conceived. Their intellectual habits, their moral temperament, their religious ideas and traditions, their associations, their customs, are all distinct from ours: of much that we know they are inevitably ignorant, while they have many notions and much information with which we are unfamiliar: and many of their theories and of their principles of judgment and action are discrepant from ours.

It is a very unphilosophical, as well as, practically, an unpromising course, to address people so circumstanced just as we should address our own countrymen, or the people of any other European nation whose religion, philosophy, and culture, are either identical or cognate with our own. In writing for Hindus we must not write as if they understood things of which they are ignorant, or treat as recognized any truths which they would either controvert, or hesitate to receive as self-evident. On the contrary, we must directly and categorically explain to them whatever they do not know, and establish on reasonable grounds all those principles, which they may either refuse to admit, or fail to perceive. We must not suppose them to be acquainted with all the facts with which we are familiar, or imagine that they, as a matter of course, comprehend all the allusions which are intelligible to ourselves. We must endeavour to put ourselves in their place, and to view every thing from their stand-point. Thus only shall we succeed in making ourselves thoroughly and easily understood.

Further, we must endeavour to conciliate our readers, and carefully avoid every thing which might needlessly offend them. Zeal may dictate an opposite course; but charity, prudence, and even (when properly understood) duty, require us to curb zeal, and to weigh carefully the terms in which we characterize the tenets which we find it necessary to controvert. An indirect condemnation of error

will often be wise, where we had at first sight supposed that direct and open denunciation was necessary. And even when it may be necessary openly to denounce evil and error, this should be done in the way least likely to offend the national pride, jar on the prejudices, or wound the religious feelings of those we are seeking to persuade.

Yet again: we should as far as possible clothe our thoughts in such a garb as may be pleasing and attractive to those addressed; and with this view we should not scruple to sacrifice to some extent what we may consider to be the correct principles of taste, or to adopt a style of language more ornate and flowery than accords with the chaste standard of western expression.

In fine, while carefully avoiding all compromise of truth, we should seek more congenially to act on those apostolic precepts which I proceed to cite at length, and which a want of charity, catholicity, and large-hearted, many-sided sympathy with universal humanity, often lurking unsuspectedly in our own hearts, too frequently leads us to overlook. They are these:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (not being without law to God, but under law to Christ);

that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. Give none offence, neither to the Jews, nor to the Greeks, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me even as I also am of Christ.†*

Let these dictates of inspired wisdom receive that honest and practical obedience which the most zealous and earnest antagonist of error cannot in theory deny that he is bound to accord.

I have endeavoured in the following pages to act on the first two, at least, of the principles just expounded; with what success, I must leave others to judge. I have explained on former occasions my reasons for writing in Sanskrit. Books composed in this polished and venerated language, though intelligible only to a few, are, on account of the value which attaches to this particular vehicle, far more acceptable and attractive to these few, than tracts written in any of the vernacular dialects. Sanskrit is looked upon by the Pundits as the medium of learned discussion, just as Latin was by the scholars of Europe before, and for some time, after the Reformation; and it has the additional prestige of being considered sacred and divine. The Pundits are an important and influ-

* 1st Corinth. ix. 19—22. † *Ibid*, x. 32 and 33.

ential class; and if the conversion to Christianity of even a few of their number should enable us to answer in the affirmative the question so likely to be put, *Have any of the rulers or of the Pharisees believed on him?*—we might hope that the effect of their example would determine to a great extent the conduct of the other classes of Hindus.

At the same time it is not to be forgotten that the Brahman, highly educated in the Sástras, has in some respects stronger prejudices and interests to withhold him from the reception of Christianity than the members of the other castes. Pride of learning, reverence for the sacred books of which he is the interpreter, contempt for a foreign creed, dread of incurring loss of position, hatred, and persecution by the desertion of his ancestral faith,—all these feelings must exist in the greatest force in the breast of a Brahman scholar, and excite in his mind a strong aversion to Christianity. Still, to assume the least, it will not be gainsaid that it is as much our duty to seek by every proper means to gain over this class, as it is to convert any other, to the side of truth; and it is equally clear that every class should be addressed through its most favourite medium, and in the style most suited to its taste.

But while I am led to write in Sanskrit from a persuasion of the utility of this course, as well as from an admiration of the language, I entertain the strongest desire to see suitable books on all subjects prepared in all the vernacular dialects for the

instruction of the Indian public. Few works of this description exist. Books adapted to the genius and existing culture of the native mind, regarding subjects from the native point of view, composed in a spirit of conciliation, and in a genial oriental style, have yet to be written. And until they are written, all efforts to diffuse European knowledge or the Christian religion through the means of the press, must be comparatively unsuccessful. No books but such as are popular and attractive will ever be extensively sought after.

By way of illustrating what I have urged, I may briefly mention the outlines and main features of a few works of various descriptions, which, it appears to me, might be written with some prospect of acquiring popularity among different classes of the Indian people. The suggestions now made have already been put forward, but are here repeated, as I wish to draw attention to them anew.

The agricultural communities, which compose the bulk of the population in India, are, like all other rustics, but very sparingly educated, and ignorant nearly of every thing but what passes under their own actual observation. Their knowledge extends little further than their own every day affairs, the ideas of distant cities and countries which they acquire by pilgrimages to different shrines, and the mythological legends which are either handed down from father to son, or derived from village Purohits, and from the itinerant Brahmans who recite

the Puranas.* It is of members of these rustic families that the whole of our Sepoy army is composed. Any thing, then, which concerns the Sepoy, must of necessity interest his family and acquaintances. It appears therefore that a book descriptive of a Sepoy's life, written in good and racy Hindee, and garnished with native proverbs, would stand some chance of popularity among the agricultural community.† It might contain a simple and graphic

* These persons are invited by wealthy men to hold recitations (styled *Kathá*) at their houses for a succession of days, during which they are entertained by their host, besides being rewarded with presents according to the extent of his resources, and their own eminence. Some of these Pauraniks are men of great eloquence and ability. Such is Bhâgavat Das, who lives to the eastward of Ghazipore, and whose range of itineration extends from the Benares Province to at least the central parts of the Doab.

He travels about in considerable state, with an elephant and a number of followers mounted on horseback. From what I have heard of his recitations, (or in his case they should rather be called sermons or lectures,) he appears to be a very popular Hindu preacher. In reading and expounding the Bhâgavata Purana (which is the most usual text book of such orators,) he takes occasion, I have understood, to animadvert in a very telling (and it is said, even abusive), manner on the various vices of his auditors, and exhorts them to subdue their worldly affections, and devote themselves to the service of the deity of whom they are votaries. The style employed in his discourses might afford some hints for the composition of effective missionary harangues and tracts. He is an adherent of the Ramanuja school.

† Until our village schools shall have made the printed Nagari character easy to the rustic population, all books, intended for their perusal should be lithographed in clear and large letters.

account of the Sepoy's enlistment, drill, accoutrements, duties, and of the arrangements by which his regiment was governed. The march of the corps to the principal stations in the provinces might be narrated, with descriptions of Agra, Delhi, Calcutta, and the several objects of interest, whether of an Indian or European character, which they present. The Regiment might then be taken to the principal scenes of modern Indian warfare, Nepaul, the Deccan, Bhurtpore, Burmah and eventually to the Punjab, and the several campaigns with their principal battles, and results, be narrated. The hero of the story might then take leave, and proceed on a tour to Gungootree, Kedarnath and Budrinath. Opportunities would thus be afforded for giving an outline of the geography of Northern India, and the adjacent countries, for describing the principal remains of antiquity, the sublime scenery of the Himalayas, the growth of the English empire, the principles of the English administration, the triumphs of European science, steam-vessels, railroads, electric telegraphs and so forth, and knowledge might be insinuated in a simple shape, adapted to the capacity of the readers for whose use the book was compiled. It might, with the view of giving it the greatest degree of liveliness, be written in the form of letters such as a Sepoy would address to his family at home, except that the style and ideas should be of a higher cast than could emanate from such a person. Variety and additional interest might be given to the book by suppos-

ing the Sepoy to be the member of a Zemindar's family, and by making one of his brothers narrate to him, either in letters, or on his return home on furlough, the history and issue of some fraudulent schemes devised by the enemies of the family for the purpose of depriving them of their property through the agency of the courts of law; with other domestic adventures. At length, the Sepoy, now promoted to the rank of a Soobadar Buhadoor, crowned with honours, and endowed with a good pension, might be conducted home to spend the remainder of his life in peace and comfort, to diffuse the blessings of knowledge and morality around him by his virtuous example, and by founding and superintending a school in his native village. The proposed work might be broken up into several parts which could be published separately.*

The story of the boyhood, education, after-studies and enquiries, and eventual conversion to Christianity of an intelligent young Brahman would form

* It might be difficult to find a person fitted to write on all the different subjects which such a book as this would embrace. But different persons might be found who could unite in executing it. There must be many military men who could compose the military and historical portions of the book, while a civilian might supply the narrative of the litigation, and so on. The great difficulty would be to find persons who could write *down to the capacities* of the rustic classes, in a genial spirit, and in thoroughly racy Hindee. How many tasks of this description might be efficiently executed by clever young Military officers, if they were only led to turn their time and talents to proper account!

a readable book for another class, viz. Brahmans more or less learned. The course of study pursued by students of Sanskrit, the nature and merits of the knowledge acquired, the discussions which the young Brahman might hold with others on the popular observances of his country, and the philosophical systems propounded by his teacher, his interviews with Christian missionaries, the gradual advances of his enquiring mind from error to truth;—all this, interspersed and enlivened with well executed descriptions of Native and English society and manners,—would form a vehicle for the inculcation of philosophical and religious knowledge, which might allure the Hindu reader to the careful consideration of the novel truths presented to his mind. Such a book should be written in an ornate and elegant style of Hindee, answering to the superior culture of the class addressed.

There is another section of the Hindus, I mean the Kayeths and a portion of the Brahmans, who, as having been instructed in the Persian language and literature, and having thus had their tastes formed on models common to them and the Mohammedans, would have to be addressed in a different language. In writing for them an ornate and flowery Oordoo, drawing largley on the Persian and Arabic tongues, would be the most suitable medium to adopt. Though these persons have imbibed many Mohammedan ideas, or at least ideas not proper to Hinduism, they are yet adherents of

the Brahmanical faith. Probably, however, their own religion has a looser hold on the convictions and affections than on those of Brahmans; they are thus in some measure prepared for the reception of Christianity by the Mohammedan ideas they have imbibed, without acquiring probably, any predilection for that religion as a whole. Treatises on the several branches of knowledge, and on the evidences and doctrines of Christianity, should be written for them specifically, composed, as regards style and topics, with reference to the foregoing peculiarities in their education and mental state.

I will only mention further, as a specimen of the sort of works which I should like to see composed, two which are suggested by the peculiarities of the Mohammedan religion and literature. The first is a treatise in which points of connexion would be found with the Mohammedans in the two facts, that they recognize the old Testament prophets as inspired men, and that the Arabic tongue has a close affinity with the Hebrew. This affinity between these two languages might be exhibited in detail; and occasion might hence be taken to state the contents of the prophetical books, and the testimony which they bear to Christ; and generally to unfold the true history of the Jewish state, and the true character of the Jewish religion. The second treatise I would propose is a history, or rather a descriptive account of the ancient Greeks, written with reference to Mohammedan ideas. The

Moslems have, as it is well known, derived their medical and mathematical science, as well as their metaphysical philosophy, from the Greeks. The names of Hippocrates, Galen, Euclid, Plato, and Aristotle are familiar to them. However bigotted and inaccessible to foreign ideas the Mohammedans may be, some interest might be excited in their minds by the true history of those celebrated men, by some accounts of their existing works, and the language in which they are written, and by some description of the Greek character, religion, manners, institutions, and achievements.

An interest thus excited and gratified might lead on to the study of true history, true philosophy, and true religion. In short our books must not only be adapted to the inhabitants of India in general, but specifically adapted in style and subject-matter to each class of those inhabitants.

The English version of the tract is literal, and, no doubt, frequently inelegant. It is primarily intended for the use of persons perusing the original Sanskrit; and of those who may desire to translate the treatise into any of the other languages of India.

SUMMARY OF CONTENTS.

THE LORD REIGNETH.

(1.) GLORY be to that God who is unbeginning, everlasting, infinite, of boundless power, all-pervading, spiritual in his essence, of holy nature, and full of mercy. He the only unbeginning (one) created by his own power worlds (which were) before non-existent; and having formed various creatures, he caused them to dwell there to enjoy happiness. And wishing to create on earth one excellent, intelligent race to worship himself, that God produced the parents of the human race, perfect, and placed (them) upon earth. And the merciful Creator constantly preserves the race of men sprung from those progenitors; and according as each man acts, so does he recompense him. (5.) That merciful Lord beholding men fallen into the foul abyss of sin, sent His own most glorious Son from heaven to earth from a desire to deliver them. To Him, the supreme Creator of mankind, (their) preserver, governor, who distinguishes between good and evil, the deliverer, the helper of the fallen, be glory again and again ascribed by the human race.

I have before related the discussion on the subject of the examination of religions which two learned men living in Kāshī, meeting in spring on the river's bank, once carried on.

The flowery spring time having passed, the hot season, by which the face of the earth was burnt up, followed (it); violent winds, turbid with dust, blew; and a white line of clouds shone in the sky. But when two scorching months had passed, the rainy season sent forward its hosts; black clouds, about to sprinkle the earth, enveloped the whole circle of the heavens. (10.) Then a fierce storm, bearing (with it) an array of dust, rapidly advancing from the verge of the sky, filled the whole firmament with dust, and made day as dark as night. And letting a few bright drops of water fall on the thirsty dust, the clouds by degrees watered the whole earth with fertilizing streams of rain. And thence a cool wind arising refreshed the people who had been scorched by the heat; and the earth whose grass and the other adornments had been burnt up before, put on a fresh robe of green.*

In that rainy season the learned men before-mentioned (in the first part of this tract) Satyárthí and Vedavidwán again met.

For at that time Satyarthí, being desirous to see Vedavidwán again, came to the house of his friend in Kāshī. (15.) Being glad to see each other, after mutual salutations they sat down on the top of the house, and asked after each other's welfare. After conversing on a variety of subjects, Vedavidwán at length thus addressed Satyárthí.

Vedavidwán said:—I have, my friend, repeatedly considered in this interval all that you argued in our former discussion. And I will now state summarily the substance of all which in your argument appears to me established by reason. You rightly said that the wise should not admit without proof the superhuman origin of a religious book (Sâstra). (20.) If any

* The preceding verses are chiefly composed in the Indravans'a and other varieties of the Jagatí measure, with some in the Indravajra and Upendravajrá varieties of the Tristubh. The verses which follow are in the common Anustubh metre.

man say, "I am a messenger of God," intelligent persons should seek for a proof of his declaration. When the invisible God sends a message to men, he will commit to the messenger some sign to prove his messengership. For the merciful God wishes to lead men in the right way; we trust that he will preserve good men from error. But in the absence of a sign, how can men know whether "this man is a messenger of God, or a deceiver." It is often seen in the world that men, drawn by the desire of reputation or wealth, speak (what is) false, in order to attain the end they seek. (25.) Hence it is not improbable that some men, from the desire of wealth and so forth, may declare themselves to be messengers sent by God. Therefore no promulgator of a Sâstra can be authoritative without miraculous power surpassing the ability of men. And you are to understand that I also concur in what you said as to excellence of matter being the second mark of a Sâstra delivered by God. For God will never enjoin a Sâstra by which men, being deceived, will stray in a wrong path. But, no doubt, such a Sâstra will be given by God as will promote men's virtue and purity of heart. (30.) Wherefore if a man possessed of miraculous power declare a Sâstra pure in its contents to be delivered by God, he will be worthy of credit. Hence, whatever Sâstra is distinguished by these two proofs, comes from God, and is to be received by all mankind. But whatever Sâstra is not distinguished by these proofs, is of human origin, and is to be abandoned by intelligent men. You formerly reasoned that the whole collection of our Sâstras, from being devoid of these proofs, is unauthoritative. From considering your varied argument, my faith in the Sâstras of my own country has become somewhat diminished. But I wish to hear a detailed account of the religion named Christian, which you mentioned at the close of the former discussion. When did that Sâstra arise? Who was its author? Did miraculous power reside in him or not? Of what character were the first witnesses of his history? Were they

all veracious or deceitful? Was a connected account of his history composed, after ascertaining (the facts), by contemporary men, and quickly committed to books? Or did an uncertified story regarding him, received by mere oral tradition from former men, become current on earth? (40.) If you will give me a detailed account of all this, I shall be able to test the Sâstra declared by Christ.

Satyarthí said:—I will first, as you desire, recount succinctly the history of Christ and the rise of his religion; and afterwards state also the detail of the strong proofs by which the truth of his history is ascertained. But now again at the beginning of the discussion God should be entreated to grant success to us who are seeking after the true way. (Here follows a prayer.) O bountiful Giver of all blessings, Thou art thyself the crown of the blessings given by Thyself (45)! Bestow whatever Thou canst give, O compassionate (One); yet without attaining Thee, we shall be poor. And let all that Thou willest, be taken away; yet possessing Thee alone, we shall be rich.* Illuminate with Thine own light our mental vision, that we searching for the truth concerning Thee, may rightly find it.

There is a country called Judea situated on the western side of Persia, distant from Bhárata Varsha (India). There was in that country a city called Jerusalem, in which a spacious temple of God was resplendent. (50) Formerly a people named Jews lived there, and they worshipped one God without form. And there certain religious teachers commissioned by God, arose, separated from each other by intervals of time, and taught the people (their) duty. One of them named Moses, a renowned author of a Sâstra, enjoined various duties to be observed by the Jews. Afterwards, God repeatedly

* It will be perceived that these verses are a translation of the well-known lines in *Cowper's Task.*

"But O thou bounteous Giver of all good,
Thou art of all thy gifts Thyself the crown." &c.

appointed other great religious teachers, the bearers of his commands, to instruct them. They, beholding the people of their own country walking in evil ways, endeavoured by instruction to bring them into the right path. (55) And being taught by divine inspiration the particulars of future events, they declared beforehand many things which were to be thereafter. And whatever they, instructed by God, declared was to happen, and in whatever way,—received afterwards a complete fulfilment in that very manner. But especially they declared that a certain divine deliverer of the world would afterwards appear in their own country. And the Jews believing in the future fulfilment of the sayings of these religious teachers, constantly expected the manifestation of a Saviour. And at the time when the Christian religion arose, the Jews had an earnest longing for a deliverer. (60) For then the very powerful emperor of the world-conquering Romans ruled over the subject country of the Jews. They being impatient of the rule of a foreign emperor desired the independence of their own country. "The mighty deliverer spoken of by the prophets will appear and destroy the armies of the Romans;"—such was the hope that existed iu their minds. And they vainly thought that, displaying earthly majesty, he would make their race exceedingly powerful. For the Jews being generally devoted in heart to earthly glory, did not understand the true meaning of the words of the ancient religious teachers. (65) For their meaning was this, that a certain divine deliverer, descending to this earth, would rescue the human race from sin. But the Jews generally being undesirous of deliverance from the bondage of sin, sought only after freedom from bondage to the Romans.

While the Jews were thus expecting, devoted in their hearts to earthly grandeur, the expected deliverer of the human race suddenly descended in their country. Leaving his celestial abode, with his glory veiled, he appeared on earth: the men for whose deliverance he came were for the most part

ignorant of his advent. Leaving his own divine majesty, he appeared as a common man on the earth; in order that he might rescue fallen men, he assumed a human body. (70) That blessed deliverer of all nations obtained his auspicious and salutiferous birth upon earth when a cycle of about half a hundred years had elapsed after the rise of the era of Vikramaditya.

The account, fraught with great joy, of the manner in which the miraculous and beneficial birth on earth of the mighty deliverer occurred, is thus related in the Christian scriptures. There was a certain pure maid of that time, bearing the name of Mary. She being then young and unmarried, lived in the country of the Jews. Once a certain angel sent by God to that maid, suddenly approaching her, brought this wonderful message.

The angel said: "Blessing be to thee, O maid, who enjoyest great grace; God is thy helper, thou art blessed among women."

Satyárthí said: (75) The maid stood confused at the sight of this glorious angel; and he again said to her.

The angel said: "Be not, O Mary, perturbed with fear, for thou hast found great favour with God. Thou shalt conceive and bear a son, and by thee he shall then be called Jesus."

Satyárthí said: When she heard these and other words of the angel, being filled with amazement, she thus answered him:

Mary said: "How can that which you say be accomplished, since I have never had intercourse with a man?"

Satyárthí said: (80) Hearing these words of the maiden, indicating doubt, the glorious angel again answered her.

The angel said: "The holy Spirit of God shall come upon thee, and the power of the highest shall overshadow thee. Therefore the holy child which shall be born of thy womb shall bear the name of the Son of God."

Satyárthí said: Having announced to that happy maiden all this message fraught with blessings to men, the angel sent from God disappeared in the sky.

Then when the season of parturition had arrived, that good and pure and happy maiden, Mary, brought forth the holy and divine Son spoken of by the angel. (85) And as the angel had commanded his mother, the name of the child was called Jesus on the eighth day. And when he afterwards promulgated his religion on earth, his disciples called him also by the name of Christ. The divine deliverer of the people whom the Jews expected was denominated in their language Masíh, that is, anointed. But he who is called Masíh in the Jews' language, is designated by the word *Khrista* in the Greek tongue. Hence the mighty author of the Christian religion is known as Jesus Christ by the conjunction of two names.

(90.) Thereafter, as the age of the Son of God increased, he was more and more filled with divine knowledge. Once, when his age was twelve years, he went to the temple of God in his own country. Then that understanding child began to enter on a consideration of the scriptures of that country with the doctors who were sitting there. All who heard the questions which he put, and his answers, were astonished at his profound understanding.

In what occupations he passed his youth (is a matter) of which no detail is to be seen in the Christian scriptures.

(95.) But when he arrived at the age of thirty years, he began to proclaim his new way (religion). What kind of doctrine and what means of salvation he declared, will be hereafter described at length according to the scriptures.

The mighty son of God, though possessed of all power, relinquishing every earthly display of majesty, acted as (if he had been) a poor man. But desiring that all men should know that he was a true messenger sent by God, and the redeemer of men, Jesus, the mighty Lord, performed various supernatural works. To the blind he gave the wished-for sight; to lepers the wished-for purity of body; to the sick

the wished-for soundness of all their members; and he even bestowed life on the dead.*

(100.) If you wish to ascertain the truth in regard to these works, see the detail of them in the Christian scriptures. In order that you may without difficulty clearly understand their substance, I will here give one example of the works of Jesus.

Jesus, once passing along the road in the city of Jerusalem, attended by his disciples, saw a man born blind.† Being desirous of curing him, Jesus, possessed of mighty power, spat on the ground and thereby made clay. And anointing the blind man's eyes therewith he thus spoke; "Go to the pool of Siloam and wash thine eyes." (105.) He then having gone to that pool, and washed his eyes, returned with vision perfectly communicated to them. The men residing in the neighbourhood, seeing him possessed of sight, being filled with curiosity, began to speak to each other, saying the following and other things; "Is not this the man who formerly sat here on the road and begged?" Some of them said, "It is he," and others, "He is like him;" but he himself said, "I am he." Hearing this, they then said to that man who had acquired sight, "How didst thou obtain sight to thine eyes?" (110.) He answered, "A man named Jesus anointed my eyes with earth, and said, 'Go to the pond and wash thine eyes.' So I went to the pond, and having washed my eyes, I obtained sight." Then that man who had received sight was brought by certain persons to the Jewish rulers who were in that city.

But almost all these Jewish rulers were hostile to Jesus; —of which know that the following was the cause. These

* These three verses are in the Van'sastha and Indravan'sa metres.

† See the IXth Chapter of St. John's Gospel. The whole narrative is one of great graphic and dramatic power, exhibiting genuine traits of nature, on the part both of the man born blind and of the Pharisees.

men, though outwardly correct in the observances prescribed by their own scriptures, were almost all inwardly impure. (115.) Beholding their wickedness, Jesus, the holy teacher of the world, repeatedly reproved them openly on account of it. And the learned men of that country not knowing the true meaning of their own scriptures, invented various doctrines contrary thereto. Being displeased with all such their false doctrines, Jesus repeatedly engaged in refuting them. These Jews therefore regarded Jesus as one who sought to destroy their ancient religion. And as I have formerly related, they expected that a divine deliverer, the augmenter of the glory of their race, was about to come. (120.) But Jesus, though he manifested divine miraculous power, did not, nevertheless, increase the worldly splendour of his race. Therefore the chief of the Jews, desiring temporal glory, said, "This inglorious man is not our deliverer." From these and such like causes these Jews, being hostile to Jesus, sought to deny his miraculous power. And the day on which Jesus gave sight to the blind man was Saturday, (the sabbath,) a holy day of the Jews. For, practising a weekly rest on that day, the Jews did no worldly work. (125.) Wherefore, beholding Jesus healing sick persons on that day of rest, they frequently found fault with him. But Jesus considered that he ought certainly to perform works of righteousness upon that day of rest.

The blind man, therefore, being brought to those Jews, they asked him, "How didst thou obtain (thy) sight?" He said, "Jesus put mud upon my eyes, and having washed them, I then obtained sight." Then some of the Jews said, "This man is not sent from God, because he does not regard the day of rest." (130.) But others said, "How could a deceiver be able to do such wonderful works?" Thus a difference of opinion arose among them; but some, from prejudice, said again to the man (who had) before (been) blind;

The Jews said: "Since that man has thus given sight to thine eyes, what hast thou to say regarding him?"

Satyárthí said: Hearing this question of theirs, the man (who had been) formerly blind replied, "He is certainly a prophet." But those Jews did not believe in his previous blindness, and that he had obtained sight, till they had called his parents. (135.) Then, when his parents had come before them, the principal Jews proposed this question:

The Jews said: "Is this your son, who, ye say, was born blind? How then has he now obtained sight?"

Satyárthí said: The Jews determined that whosoever should confess Jesus to have been sent from God should be expelled from the assembly. Hence, being afraid of the rulers of the Jews who were hostile to Jesus, the parents of him (who had) formerly (been) blind spoke thus:

The parents said: "This is indeed our son; and he was born blind; but how he obtained sight, we do not know; (140) or who it is that gave him sight, is not matter of our cognizance. He is himself of age; let him be asked; he will tell."

Satyárthí said: Then the Jews summoning the man who had been formerly blind, and seeking again to prove him, said:

The Jews said: "Fearing God, confess the truth: we know well that that man is a sinner."

Satyárthí said: Hearing these guileful words of the chief of the Jews, the enemies of Jesus, the man who had before been blind replied:

The man who had before been blind said: "Whether he is a a sinner or not I know not: but thus much I know, that having been formerly blind, I now see."

Satyárthí said: (145.) Then they again said to him, "what did he do to thee? How did he give sight to thine eyes?" But the man who had formerly been blind, being displeased at such examination made by those unbelieving men, answered thus:

The man said: "I have told you, but ye did not hear; why are ye desirous to hear it again? Do ye also wish to become his disciples?"

Satyárthí said: Hearing this speech of his, the Jewish rulers, filled with anger, abusively spoke :

The Jews said : "Thou art his disciple, but we are followers of Moses. For we know that the divine word came to Moses, but we know not whence this man is."

Satyárthí said : (160.) Hearing this speech of those rulers who were not seeking after the truth, the man who had formerly been blind, being a reflecting person, said again :

The man said: "This is a wonderful thing that ye know not whence that man is, and yet he has given sight to mine eyes. God does not hear the prayer of sinners, but He hears the petition of him who is devout and does what is pleasing to Him. It has never been heard from the creation of the world till now, that any one gave sight to the eyes of a man born blind. If this man had not come from God, he could not have done any wonderful work."

Satyárthí said : (155.) Hearing the speech of the poor man, the proud rulers said, " Wilt thou, who hast been born in sin, teach us?" Accordingly the Jews expelled from their religious assembly this man who confessed the miraculous power of Jesus.

It is perceived from this narrative regarding the blind man, how hostile these leading Jews were to Jesus. And frequently when these hostile Jews were looking on, Jesus performed miraculous works in their presence. If he had not really performed miraculous works, then his fraud would have been made public by these his enemies. (160) But they, even though his enemies, could not conceal (the fact) that he did many miraculous works.

Vedavidwán said: If the enemies of Jesus confessed his wonderful power, then from what cause did they not become his disciples?

Satyárthí said; Very many men are to be seen in the world, whose discriminating-power is impaired by partiality. Having become, from improper bias, undesirous of knowing the truth,

they do not rightly discern between truth and falsehood. For whatever side is agreeable to, and desired by them, that they gladly hold to be established and supported by proof. (165.) But the side which they dislike, they reject, without considering its proofs and its reasonableness. To admit that "this poor Jesus is our deliverer foretold in the scriptures," was distasteful to those Jews. Hence, though unable to deny his wonderful power, they yet did not admit that he was sent from God. But in order that you may understand their strong prejudice, I will give one clear illustration of it.

On one occasion a man distressed by a devil, having been brought, Jesus cast out the devil, and cured the man who had been possessed by it. (170.) Beholding this wonderful work, all the common people, being free from prejudice, said, "This is a great man." But certain doctors said, "Having obtained the aid of the prince of the devils, this man has cast out devils." Knowing this imagination of these perverse-minded doctors, Jesus thus in substance refuted it:

Jesus said: "If the parts of any kingdom be hostile to each other, then the destruction of that kingdom will ensue. And of whatever city or house the people are divided among themselves, that city or house can never stand. (175.) But if the prince of the devils himself cast out devils, then how can his kingdom stand, he being opposed to himself?"

Vedavidwán said: Be pleased to explain clearly the purport of the reasoning by which the good teacher refuted the objection of the doctors.

Satyárthí said: I (will) according to my capacity explain the reasoning employed by Jesus, after premising some matter subservient to that explanation. It cannot be perfectly known what creatures formed by God greater than men, reside in the three worlds (the universe). And what kind of power has been assigned to them by God, this too is a thing not known to persons like us of limited knowledge. (180.) But so much is understood by us from our scriptures that there are certain

creatures greater than men, called angels. Of these angels some are good and holy, fulfilling God's commands. But others, though good at the time of their creation, falling afterwards from righteousness, became the enemies of God. And some knowledge is obtained from our scriptures that their power surpasses the power of men. For the pure angels being of glorious form, bear swiftly the divine commands through the sky. (185.) And being appointed by God to do good to men, they joyfully protect the people who are devoted to God. And all those also of the angels who have become fallen, are able to move rapidly through the sky according to their will. But they, from their wickedness, seeking to injure mankind, mislead them, as far as they are able, with secret evil-councils. But how far their power exceeds that of men, is nowhere detailed in the Christian Scriptures. It cannot be known by men whether or not the angels can give life to the dead, and sight to those born blind, and speech to the dumb; (190.) and whether other similar miraculous powers naturally reside in them or not. But so much we certainly know; those angels who are pure in soul do in all respects what is pleasing to God. Hence, it is not a conceivable thing that these holy ones should ever perform any miraculous acts for the purpose of misleading men. These excellent beings will never, by the application of miracles, authenticate a religion displeasing to God. But if the evil angels should desire to perform superhuman works for the purpose of misleading the good, then they would not be able to succeed. (195.) For although they desire to corrupt mankind, still a limit is set to their power by God. He, the Omnipotent, subdues the might of these evil-minded beings; they cannot pass the line prescribed by Him. Wherefore we trust that they will not be permitted to display superhuman works in proof of a false religion. Or, if they by deceit authenticate a false Sâstra, God will counteract them. By the display of divine power, He will, without doubt, in some way defeat the fraud of the fallen angels. (200.) For it

is inferred that God, being desirous of the perfection of good men who are seeking after truth, will protect them from the deceit which supports a false Sâstra. And even if the display of superhuman power in support of a false Sâstra were to be witnessed, wise men would not receive the untrue Sâstra. For it is inconceivable that a Sâstra which would augment unrighteousness and occasion error should spring from God who is the source of purity. Hence, even if they witness such an untrue Sâstra supported by miraculous works, good men will not believe that it comes from God. Again, the establishment upon earth of a pure religion (Sâstra) acceptable to God appears to be very displeasing to evil angels. (205) Because men, being instructed by a holy Sâstra acceptable to God, will engage in (a course of) righteousness, and attain salvation. But when the salvation of men is thus consummated, the endeavours of these evil spirits hostile to human welfare will be defeated; and the sin-promoting rule which they wish to exercise in mens' hearts will be destroyed. And, therefore, they will not desire the appearance of a religion by the advance of which their own rule will be destroyed. Hence, these wicked ones will never perform any wonderful works to support such a religion. (210.) And this is just what Jesus said, in reference to the fallen angel, for the purpose of refuting that objection of the Jews. Jesus descended to earth to destroy the dreadful power of that prince of the devils who ruled over the human race. Hence the prince of the devils, dreading the destruction of his own kingdom, sought to obstruct the religion established by Jesus. How then could that prince of the devils perform miraculous works to support the religion of Jesus and thus assist his own enemy?

Vedavidwán said: All that you now argue on this subject is supported by reason;—this I myself gladly admit. (215.) It would be an inconceivable thing that the prince of the devils should himself assist Jesus who took away the power of evil

spirits. Hence, if Jesus really performed miracles, he doubtless did so without the aid of the prince of the devils. And in that case, the supernatural works he performed were done by the permission of God, and not otherwise. And the scripture promulgated by the author of a religion to whom such wonderful power may be intrusted by God, will be divine. But I wish you now to relate all the conclusion of the history of Jesus which remains to be heard. (220.) Having heard the conclusion of the history, I shall be able to know with certainty, whether supernatural power given by God resided in Jesus or not.

Satyárthí said: Performing great miracles, and declaring the true and saving way of righteousness, the merciful Jesus, the world-teacher, went about, conferring happiness, in his own country for nearly three years. Attracted by his excellent instructions, and astonished by his wonderful power, many men believed that this supernatural teacher was sent by God. Perceiving the great respect thus shewn to Jesus by the common people, the principal Jews, filled with malice, devised his death.

Then having caused that pure and patient One to be seized by soldiers, these murderous men brought the Righteous One before their court of justice like the lowest criminal. (225.) And from spite falsely imputing various unreal offences to the Holy One, those judges whose sense of justice was destroyed, declared to be punishable Him who was the cause of (the world's) impunity. These hard-hearted men having insulted with various contumelies him who was deserving of great honour, at length slew the highest benefactor of the human race, who had been afflicted with dreadful pangs. The Son of God, of infinite might, was able, overcoming the feeble power of these impotent enemies, to deliver himself from their assault. But his Father desired that this mighty Son of the Supreme Spirit having offered up Himself a most purifying sacrifice, should rescue from destruction mankind

corrupted by the power of sin. Wherefore the patient Jesus, not resisting the power of his enemies though of small power, being slain as a criminal by wicked men and becoming a sacrifice, suffered the penalty of men's sins. (230.) When that Creator of the world expired, darkness covered the earth; then the earth trembled as if afraid, and the neighbouring hills were rent. But death could not long hold with its bonds the Son of God: the conqueror of death suddenly rose alive from the grave on the third day. After having repeatedly appeared to his own disciples and directed them by various instructions, he appointed them messengers of joyful tidings to make known the intelligence of his religion. And thus having abode on earth for forty days, Jesus the bestower of immortality, leaving the earth in presence of his disciples to go to heaven, disappeared in the firmament. Exercising faith in this Saviour of men, and devotion towards him, and forsaking sin, men will obtain deliverance from sin, and at length complete and eternal perfection.

Vedavidwán: (235.) After Jesus Christ left the earth, and disappeared in the firmament, how was his religion promulgated on earth?

Satyárthí: Christ, though in form he quitted his disciples here on earth, in reality, though invisible, remained always with them. In order that they might obtain power for the fulfilment of their work, the Spirit of God descended into their hearts. By the divine aid they became discerning in the mysteries of religion, patient, enterprising and fearless. And in order that their religious teaching might be rendered authoritative, God entrusted them with miraculous power. (240.) Possessed of such power, they published the religion of their master with great ardour in their own country. Attracted by their words, (which were) authenticated by wonderful works, many persons became disciples of Jesus. But the wicked Jewish rulers, beholding the increase of Jesus's followers, burned with the fire of envy. And wishing to stop

by force the spread of his religion, they afflicted its preachers with punishments of various kinds. Some they punished with imprisonment, others with scourging, and others with death, though innocent. (245.) But undismayed even by such fearful punishments, the preachers of the religion of Jesus did not desist from their work. And so a great multitude of Jews influenced by the instructions of those zealous men, embraced the religion of Jesus. Afterwards, passing the limit of their own country, the disciples of Jesus, full of zeal, published his religion in foreign lands.

At that time the renowned ancient Greeks and Romans lived in the western portion of the earth. Though famed on earth for valour and knowledge, they did not possess the true knowledge of God, being involved in error. (250.) Forsaking the true God, who is alone deserving of worship, they worshipped various gods undeserving of worship, together with goddesses.

Beholding then such a perversion of the right way, the followers of Jesus were greatly afflicted in heart. And having engaged in the instruction of these deluded people, they declared that the worship of false gods should be abandoned. And having set forth the greatness and pure attributes of God, they proved that salvation is only to be attained through Jesus. And in order that the superhuman origin of the new religion might be established, they displayed the wonderful power which resided in them. (255.) Many truth-seeking people beholding the excellence and authoritativeness of the new religion, regarded it as true and embraced it. But other persons of deluded understandings, who did not seek to know the truth, shewed partiality to their own country's religion.

And being displeased at the contempt (shewn) to the gods whom they loved, they regarded the messengers of the new religion with an eye of ill will. Hence these devotees of the gods afflicted the preachers of the new religion with scourging, and various other such dreadful punishments. But

though suffering such punishments difficult to be borne, the apostles of Jesus did not desist from proclaiming the new way of salvation. (260.) Beholding their integrity, devotion, purity of life, and patience, still more numerous persons became followers of the religion of Jesus. But perceiving such a diffusion of this religion, the rulers of those countries strove repeatedly to destroy it. In order that the followers of Jesus might forsake their religion, these cruel men oppressed them with various punishments. Some they slew with the sword, others they burnt with fire, and others they threw to be torn by lions in the theatre. Terrified by such fearful punishments, some timid Christians then denied their religion. (265.) But others remaining fearless, after enduring sharp agony, suffered death with patience, from a desire to hold fast their religion. Strengthened by divine power, young men, children, old men, and maidens offered up their lives for the Lord's sake. Thus, as the Christian religion gradually increased, at length all false religions disappeared in the Western countries.

Vedavidwán said: I have now heard with attention all the narrative recounted by you of the miraculous works of Jesus. But how, O learned Sir, is it ascertained with certainty that Jesus really performed such works? (270.) How is it determined whether the entire history you have told regarding Jesus is true or false?

Satyárthí said: The twelve original disciples who were always with Jesus were all witnesses of the miracles wrought by him. Of them, two named John and Matthew, composed two narratives regarding the works of their Lord. Apart from them, Mark and Luke, followers of the first disciples, separately composed two other narratives regarding Jesus. When a short time had elapsed after the ascension of Jesus, all these authors composed their histories. (275.) When the first publication of these histories took place, many persons who were acquainted with the acts of Jesus were alive. But many of those persons who knew the history of Jesus were men of

acute understandings, hostile to his religion. Hence if there had been any untrue matter in those books, these enemies would have been able to refute it. But though from prejudice they did not believe the Christian religion, they were unable to refute the matter contained in its scriptures.

But that you may know the certainty of all this, I will declare the details of these histories. (280.) In the collection of the original scriptures relating to the Christian religion, there are four narratives which declare the history of Jesus. Of the first of these Matthew is the author, Mark of another, Luke of the third, and John of the last. From the account of the birth of Jesus to his ascension to heaven, his history is told in these four narratives. In the history which is the fifth in that collection of scriptures, the actions of the followers of the Lord Jesus are related. The whole of the chief disciples whom Jesus appointed to preach his religion were called by the name of messengers (apostles). (285.) In that fifth history, the story is told of the manner in which they disseminated the religion of Jesus. Certain letters also, written by the preachers of Christ's religion for the instruction of their disciples are collected in that body of scriptures. In the last book of the collection of Christian scriptures future events are related beforehand.

The origin and publication of the narratives which relate the history of Jesus shall now be told with reference to the design (of my argument). At first all the servants of Jesus going without books taught the people his religion by mere verbal discourses. (290.) At that time many persons acquainted with the history of Jesus, and witnesses of his works, lived in the country of the Jews. If these religious teachers had said any thing (that was) false, their hearers, who were acquainted with what had occurred, would not have believed their words. Hence, whatever accounts they promulgated in their own country relative to their Lord were all undoubtedly true. Many people of that country, influenced by their words, and

believing in the divine power of Jesus, became followers of his religion. For the instruction of this body of disciples, the promulgators of the religion of Jesus appointed intelligent religious teachers in every city. (295.) Thus for a short time the accounts relative to Jesus were promulgated in the world by mere oral instruction. But when a few years had elapsed, the new disciples desired to know with certainty the particulars of the words and acts of Jesus. Then Matthew and the other learned-men who knew the history of Jesus committed separately to writing the history of their master. Having themselves seen what had occurred, or heard it from the mouth of witnesses, these truth-speaking men wrote it down after exact ascertainment. When about thirty-four years had elapsed after the ascension of Jesus, Matthew wrote his book. (300.) The time of the composition of this book which has been now stated by me, is inferred by learned men by applying a variety of considerations. Other learned men think that that book was written when a still shorter period had passed after the ascension of Jesus. In the period when that book was written by Matthew, Mark and Luke also wrote their histories. When about seventy years had elapsed after the ascension of Jesus, John wrote his history. But when these four histories were written, they were published and spread everywhere. (305.) The servants of Jesus, who at that time read those books, were previously acquainted with the substance of the acts of Jesus. If therefore there had been any untrue matter in those books, they would have been held unauthoritative by the worshippers of Jesus. But the company of Christ's followers perceiving those four histories to be true in matter admitted them to be trustworthy. And from ancient times those four histories were always read on Sundays in the Christian assemblies for the instruction of the disciples. I said that besides these four books there are many others in the collection of Christian scriptures. (310.) The book which is fifth in order in that collection of Sâs-

tras, is called the account of the Acts of the Apostles, narrated by Luke. In that book the following and other matters are related in detail by Luke, viz., how, after the ascension of Jesus, the disciples sent by him first disseminated his religion in the country of the Jews; and how afterwards, issuing fearless from their own country, they proclaimed in many foreign countries the message of salvation; and how by the display of superhuman power, they proved themselves to be messengers sent from God; and how by their exertions, the number of Christians was increased. (315.) It appears from the book that the author Luke himself travelled about in some places with the apostle of Jesus named Paul. Hence Luke being himself a witness of Paul's history, or having heard it from Paul's mouth, was well able to ascertain it. Hence the story of the first preachers of the Christian religion told in that book is undoubtedly trustworthy. Paul, the details of whose history were written by Luke in his book, laboured much in the proclamation of the religion of Jesus. Many persons, drawn by his instructions, attended by wonderful works, became disciples of Jesus. (320.) Being continually solicitous for the welfare of those followers of Christ, he frequently went to their respective cities from the desire of seeing them. And sometimes hearing of some fault or error committed by them, or having found some other reason, he sent letters to them. According as the conduct of each body of disciples had been, Paul sent corresponding commands to them. The body of disciples which he found deficient in knowledge of the Christian religion, he taught its principles in a letter. Those whom he saw engaged in disputes or quarrels among themselves he suitably reproved in his epistle. (325.) But those disciples whom he heard to be walking in the path of righteousness, he consoled, and exhorted them to attain perfection.

In the two letters which Paul wrote to the Corinthian disciples, he reproved them for their faults. For among the

disciples of that place certain arrogant and self-willed men treated Paul's commands with contempt. Refuting them, Paul by letter made known the authority committed to him by God to teach the Christian religion. To the wonderful works he had displayed in that city he made this clear reference in his letter. In the 12th Chapter of his 2nd epistle to the Corinthians. Paul said: (330.) "The marks of an apostle of the Lord, powers, signs, and wonders were wrought by me before you with much patience."

Satyárthí said: From considering these two letters sent to the Corinthians, I argue that superhuman power was committed to Paul. Had there not really existed miraculous power in Paul, he would not have written the matter, contained in the letter, which I have extracted. If he had done no wonderful work in that city, he would not so have referred to that wonderful power in the letter. If he had falsely asserted the performance of miracles, all these men would have regarded him as deceitful and ridiculous. (335.) Hence it is inferred from a consideration of these two letters, that God committed miraculous power to Paul, and appointed him an instructor to teach the Christian religion, and so authenticated his teaching.

The letters which Paul sent to the Corinthian and other disciples are collected in the body of the Christian Scriptures. And the letters which Peter and the other apostles of the Lord wrote, are also included in that collection of Sâstras. And those letters and other writings also being always regarded as authoritative, are continually read in the assemblies of Christian people. (340.) But enough. You should regard as entirely ancient and authentic the collection of Christian Scriptures. For books upon various subjects written by ancient Roman and Greek scholars are to this day current in the world. That these books are ancient, composed by ancient authors, and not subsequently fabricated, is (a point) agreed to by all the learned. But, for the most part, the antiquity of

no other books is so well established as is that of the collection of Christian scriptures.

The following is the substance of the argument which I have stated in proof of the authority of the books relating to the history of Jesus. (345.) When a short time had elapsed after the ascension of Jesus, the detail of his acts was written in books by certain persons who knew them well. And the Christians of that period who were acquainted with their master's history, regarding those books as worthy of credit, read them constantly. Further, the learned men who at that time were hostile to the religion of Jesus, could not refute the narrative contained in those books. Considering these and other facts regarding the collection of Christian scriptures, I judge that the history contained in it is true.

Vedavidwán said: That at a time near that when the first preaching of the Christian religion took place, the composition of its scriptures also occurred; (350.) and that at that very time these scriptures were also published in the world;—this and other points you have urged in support of your argument. I will now tell you the doubt which arises in my mind on hearing this; do you be pleased to listen. You said that 1800 years have now elapsed since the commencement of the religion of Jesus Christ. You also said that at a period near to this Matthew and other learned men wrote books descriptive of the history of Jesus. But when such a long period has elapsed, how can it now be ascertained that those accounts were composed at that time? (355.) How is it proved that those books were not composed a thousand years after the ascension of Jesus?

Satyárthí said: Many ancient books, written by Christian scholars and by scholars (who were) followers of other creeds, are now current on earth. The books to which I now advert particularly are all written in the Greek and Roman languages. Of these the antiquity of some is greater, of some less, and of others, again, still less. By what learned man, and at what

time, a particular book was written, is known in the following manner. (360.) From the composition of the earliest of all these books till now, O learned sir, a continual series of other books extends. Some reference is made in the later books of this series to the earlier ones. But in order that the meaning intended by me may become quite clear, I will give here an imaginary example. In a country called Vidyodyâna lived a king called Vidáwn: from his time till now a thousand years have elapsed. Many learned men, who were honoured by that king who was friendly to learning, constantly frequented his royal assembly. (365.) Among these there was one Pandit named Mangala, adorned with various good qualities, and an eminent astronomer. He having examined the circle of the sky by the application of various instruments, composed a new work named the Siddhântárka. This book having speedily attained celebrity in the whole of India, was read by all the best astronomers of that time. When thirty years had elapsed after the composition of his book, that renowned learned-man Mangala became an inhabitant of another world. In that very year a certain very intelligent child, named S'ukra, was born in the house of another Pandit. (370.) When S'ukra had attained to youth, being desirous to understand the science of astronomy, he read the Siddhânta (scientific treatise) of Mangala with his teacher. And having attained proficiency in science, when he was of middle age he wrote a Siddhânta named the S'ukra-siddhânta. In that S'ukra-siddhânta, the Siddhântárka is in some places praised, and its dicta are extracted. "So says the very learned Mangala in the celebrated Siddhântárka;" using these and similar expressions S'ukra eulogizes him. From seeing such words as these, every reader of the S'ukra-siddhânta knew that the author Mangala had existed before S'ukra. (375.) Again, when thirty years had elapsed after S'ukra, (a child) named Chandra was born, the son of a certain Pandit. He having read the S'ukra-siddhânta and the Siddhântárka in his youth, after-

wards in his old age composed a new work, the Chandra-Siddhânta. In some places in that Chandra-Siddhânta that learned man named Chandra finds fault with the aforesaid S'ukra-siddhânta and its author. By the censure of the S'ukra-siddhânta contained in his book, the existence of the S'ukra-siddhânta at that time is ascertained. And in that Chandra-siddhânta certain doctrines of the Siddhântárka are observed (to be) mentioned, and Mangala is eulogized. (380.) The doctrine extracted from the Siddhântárka which is mentioned in the Chandra-siddhânta, is also to be seen in the Siddhântárka which now exists. Hence, it is understood that such as the Siddhântárka of that period was, it is now the same without change. Again, when thirty years had passed after Chandra, a child named Budha was born in the house of a certain Pandit. That person called Budha, having become a youth, read in the house of his teacher those three Siddhântas, mentioned by me, composed by Mangala and the rest. And having attained skill in astronomy, he also in his age composed a new work entitled Budha-siddhânta. (385.) And in that Siddhânta called Budha-Siddhânta the three works written by Mangala and others are referred to, and their doctrine is considered. Hence it is understood that in the time of Budha the three Siddhântas composed by Mangala and the rest were well known as old. After Budha there were many other astronomers, (viz.) Ina, Râhu, Táránátha, Vrihaspati, Sanaischara and others. And the books which were composed by all these learned men, being preserved by subsequent pandits, are current till now. All these astronomers did not live contemporaneously, but one pandit followed another after an interval of time. (390. Each of them who followed another in order, was separated from him by a very short interval. And those of them who were last in order, in their books made some mention of the earlier ones. And in the treatises composed by all that band of pandits reference is somewhere made to the four (astronomers),

Mangala and the rest. Wherever reference is made to those ancient astronomers, Mangala is mentioned as the first of all. And so also S'ukra is spoken of by those authors as the second, Chandra as the third, and Budha as the fourth.

(395.) And thus from Mangala a long series of Siddhânta-writers, divided by short intervals, stretches to the present time (And so) the antiquity and unaltered condition of the Siddhântárka, being handed down successively by that series of authors, is established.

Vedavidwán said: By the existence of the fictitious series of Siddhânta writers which you mention, the antiquity of the Siddhântárka would be proved. Does any similar real series of authors exist to prove the antiquity of the Christian Scriptures?

Satyárthí said: I will briefly declare to you the series of writers by which the antiquity of the Christian Scriptures is ascertained. (400.) But first, I will give some account of countries, in connection with my subject, in order that you may understand all the narrative that has to be told.

There is a certain extensive sea called the Mediterranean, which is situated far to the west of India. On the eastern brink of this sea stands the country of the Jews, which I described as the birth-place of the Christian religion. And on the southern shore of that sea is a continent called Africa, in which are situated Egypt and other countries on the borders of the deep. On the north of that sea, Asia Minor, Greece and other countries are situated, one next to the other. (405.) In the country named Asia Minor which I have mentioned, Ephesus and other famous cities formerly existed. Separated by a short distance from that country, the renowned land of Greece is situated to the west. The Greeks of that period who lived in that country were clever, lettered, and of scientific culture. Situated to the west of Greece, is a country called Italy, renowned in the world. In that country, Italy, there was a city called Rome, the famed metropolis, at that time, of the western countries. (410.) For living in that city the

powerful emperor of the Romans then ruled over all the neighbouring nations. Situated to the northwest of that country named Italy, another country, named Gaul, was then subject to the Romans. Geographers know all the particulars of this description of countries which I have given.

When a short interval had elapsed after the commencement of the Christian religion, it was spread as far as the city of Rome. When thirty years had passed after the ascension of Jesus, Paul sent a letter to the Roman assembly of Christians. (415.) And afterwards, being slowly proclaimed on earth, the religion of Christ was embraced by some people, inhabitants of Gaul, &c. At first the Christian Churches being locally separated from each other, were surrounded by hostile people, the followers of other religions. But from their oneness of belief, all these Christians, being dear to each other, frequently met by travelling to and fro. The lot which befel Christians of one country was known also by Christians of other countries. All the authors whom I shall now mention lived scattered somewhere in the countries I have specified.

(420.) I shall now make known the series of authors who existed after the composition of the first Christian scriptures. Be pleased to hear the fact regarding the difference which exists among all the books which relate to the Christian religion. All the books referring to that religion are divided into two kinds: one set is superhuman, the other human. I have said that there is a collection of scriptures composed by Matthew, Paul, John, James, and other principal disciples of Jesus. It is considered by learned Christians that the body of scriptures composed by these chief disciples of Jesus is superhuman (425.) After these principal disciples of Jesus came Justin, Clement, Ignatius, Polycarp and others. The various books which these learned men wrote are regarded by all Christians as of human origin.

Persons who believe in the Christian religion consider the sayings of all the superhuman scriptures to be authoritative.

But such authority is not considered by us, O learned Sir, to belong to those other works which I have described as of human origin. For sometimes error is incident to these authors, though they were desirous of knowing the truth, as well as to other mortals. (430.) [1] But by the series of these books of human origin we ascertain the antiquity of the original Christian scriptures.

Of that collection of books of human origin I will now give some description, in order, from their commencement. I have said that after the ascension of Jesus, Paul and his other followers became immediately engaged in proclaiming his religion. Of these, several persons continued alive for many years after their Lord's ascension. For a period of nearly thirty years Paul, the active apostle of Jesus, continued preaching the Gospel. (435.) And John, another apostle, lived for 70 years after the ascension of Jesus, as is recorded by ancient writers. But as long as these apostles of Jesus lived on earth, so long did they relate his true history. And while they lived, no doubt existed as to what Sâstra (scripture) was authoritative, and what was devoid of authority. For being instructed by divine inspiration, they were able to discern between the true and the false. Thus they, associating constantly with many persons born in various countries, taught them the principles of religion. (440.) And those people also who, by associating with them, became their disciples, knew correctly the principles of the Christian religion. And many of the disciples of the apostles of Jesus lived long upon earth after the death of their teachers. Some of these long-lived disciples, being learned, taught the principles of their religion to other people. Thus the true doctrine was received from the mouth of Christ's apostles by their hearers, and was committed to others in succession. Of those who associated personally with Jesus Christ's apostles, some wrote books relating to their own creed. (445.) Among these was a certain renowned learned man called Clement, who was

a contemporary of Jesus Christ's apostles. I said before that Paul, the famed apostle of Jesus, sent some authoritative epistles for the instruction of his disciples. And I also related that these authoritative epistles are still included in the collection of the Christian Scriptures. In one of these, the epistle which was sent to the people living in Philippi, a good man called Clement is praised. Hence there is no doubt that that person named Clement mentioned in the Pauline epistle himself lived in the time of Paul. (450.) That same Clement, or another person of that time called Clement, became afterwards bishop of the Christian assembly living in Rome. An account of that person named Clement is given by a certain other learned man of a later period, Irenæus.

Thus Irenæus said: He, Clement, had himself seen the blessed apostles of the Lord, and had associated with them face to face. Even then the teaching of Christ's apostles was sounding in his ears, and the doctrine enjoined by them was before him. And many other persons were then remaining who had obtained instruction from the lips of Jesus Christ's apostles. (455.) In the time of that person named Clement a great dispute arose among the brethren resident in Corinth. Then the Christian Church resident in Rome sent an excellent epistle to those Corinthians, in which it exhorted them to peace, and stimulated them to a faith fresh as at first.

Satyárthí said: Clement being then himself the bishop of the Romans, it is probable that he composed that epistle. It is written in the ancient Greek language, is still extant, and is read by scholars. (460.) In some places that letter is called by subsequent learned men the work of Clement, and in some places the letter of the Roman Church.

I will now explain what proof the truth of the Christian religion and its scriptures obtains from this letter There was no occasion in that letter for reference to the sacred histories

which Matthew and the rest wrote. Hence that such and such books were written by Matthew and the rest, this and such-like detail is not to be seen in that letter of Clement. But some of the sacred sayings of Jesus which were collected by Matthew and the rest are found also celebrated in the letter of Clement. (465.) Hence it is inferred that Clement found those sayings of Jesus in the histories written by Matthew and the rest, or heard them elsewhere. If he found them in the histories written by Matthew and the rest, then the existence at that time of those histories is inferred. Or, if Clement heard elsewhere those sayings of Jesus, then also the notoriety of those sayings at that time is established.

And of the two epistles which Paul wrote to the Corinthian disciples, one is clearly mentioned in Clement's letter.

Thus Clement of Rome said: "Look at the letter of the blessed Paul the apostle of Jesus. What did he write to you in it in the beginning of the gospel, &c.

(470.) Satyárthí said: Considering the whole contents of that epistle of Clement, I find in it a strong proof of the Christian religion. Its writer finding in it no occasion, did not relate in detail the actions of Jesus Christ. Because the Corinthians to whom he wrote the letter, were all well acquainted with the Christian religion. Hence in that letter exhorting them to right conduct, he reminded them of the substance of things which were known to them. He, therefore, by brief sayings full of various intimations, admonished them of the principles of the faith regarding Jesus Christ. (475.) But from such contents of the letter, the existence of Jesus prior to that time, and publication of his religion in the world, are inferred. For had there not previously existed a great person, Jesus, in the world, then such reference to him would not have been made in the letter.

Vedavidwán said: The existence at that time of the books composed by Matthew and the rest narrating the history of Jesus is not mentioned in the letter of Clement; and Clement

himself in that letter did not write the whole detail of the actions of Jesus: this you admit. It being so, how can the truth of the whole history of Jesus be proved by this letter which contains (only) a few hints?

Satyarthí said: (480.) Hear, for the explanation of this point in respect of which you doubt, the following imaginary example. Let it be imagined that there was formerly a king of a country called Kalyána, named Dharma Sinha, intelligent, brave, and virtuous. Punishing the wicked and cherishing good men, he governed all his subjects perfectly and with rectitude. And wishing the increase of their well-being in every way, he strove to effect this by the application of various means. In order that poor travellers might obtain rest on their journies, he caused houses to be built on the margin of the roads. (485.) In order that travelling to and fro might become easy for the people, he spanned all the rivers with strong bridges. In order that the pursuit of knowledge might increase in the whole country, he also established many colleges. In order that no enemy might be able to subdue that territory, he surrounded his cities with insurmountable walls. In his kingdom there were then many able counsellors, mighty generals, and renowned scholars. At that time the king of Vanadesa, called Bhíshma Sinha, attacking that country with his army, endeavoured to subdue it. (490.) But Dharma Singha having marched against him, for the protection of his own country, engaged in a dreadful battle with the enemy. That frightful conflict, begun in the morning, continued constantly till the evening. From the clashing of those two armies arose a great tumult, a dreadful din of weapons, and a thundering of fire-arms. Many men on both sides died, having their limbs cut and severed with swords, or crushed by the feet of elephants. But at last being repulsed by the lion-like soldiers of Dharma Sinha, the host of the enemy forsook the field of battle. (495.) And king Bhíshma Sinha, himself taking to flight, was made captive and brought

to Dharma Sinha. And having remained some time confined in prison by his order, he was afterwards released by that magnanimous king and went home. But in order that the country of Kalyâna might always be free from enemies, Dharma Sinha took away half his kingdom. Thus having augmented the power of his own kingdom, and its welfare in every respect, the virtuous Dharma Sinha died. Having been such, (as I have described), that king became famous in his own country, and the people made continual mention of his deeds. (500.) "Alas, such happiness is not now enjoyed by us as there was in the time of Dharma Sinha. All the bridges built by him are now becoming destroyed, and all the lodging-houses made by him are falling down. Alas, we do not now see in this country the wicked so punished, and the good so cherished as they were by him. No warrior of this day could so defeat the army of Bhíshma Sinha, as he did by his valour." In this manner did these people who knew the history of Dharma Sinha converse among themselves about him in brief speeches containing various kinds of allusions. (505). If there had been no king called Dharma Sinha before that time, then such conversation could not have been carried on by them. Or if they had only heard the name of that king, they would not have made mention of him as of (one) well known.

In the same way, if the history of Jesus had not previously acquired celebrity, it would not have been referred to in Clement's letter as known.

But now some brief notice will be given of the kind of mention of Jesus which is made in Clement's letter. That Christ, the glorious revealer of the divine majesty, being sent from God, assumed a human body. (510.) That being manifested on earth, lowly and free from arrogance, shewing mercy to men, He gave His life for them; that by His blood-shedding men obtain redemption; He is their high priest, friend and protector; these and such like principles of doc-

trine relative to Christ are mentioned in some places in that letter, as the occasion requires, by the author. I will here, to the best of my understanding, translate the substance of the mention he had made of Paul and Peter the apostles of the Lord.

Clement of Rome said: Through envy great and righteous men, being afflicted with oppression, have even suffered death. (515.) By the envy of the people Peter having repeatedly endured suffering, afterwards departed to the abode of glory which was meet for him. From envy, too, Paul being seven times fettered, banished, stoned, obtained the recompense of patience. He having become a preacher of righteousness in the East and the West, having taught the whole world, attained the renown of faith. Having reached the verge of the West, and become a witness of his faith before governors, he become the inhabiter of another world.

Satyárthí said: And thus the antiquity of the Christian principles of religion, and their publication at that time appear from Clement's letter.

(520.) Nearly contemporaneous with him there was a certain other holy believer in the Christian religion named Ignatius. Being distinguished for his virtues and knowledge, he was appointed bishop of the assembly of Christian people living in Antioch. When a period of ninety years or less had elapsed after the ascension of Jesus, he, when an old man, was slain on account of his religion. Hence that good Ignatius in the time of his youth was a contemporary of the chief apostles of Christ. And it is probable that he may have personally seen some one or other of these apostles of Christ. (525.) At that time many persons who had seen the apostles of Christ and heard their words were alive. Hence there is no doubt but that good Ignatius himself associated with the apostles of Christ, or with those who had heard them. And it is inferred that, from associating with such men, he became acquainted with the history of Jesus,

and with the principles of the Christian religion. Being such, this Ignatius, devoted to Christ, was in his old age carried to Rome by the enemies of that religion, to be punished. On the journey he wrote some letters to a learned man named Polycarp, and to the Christians living in Rome and Ephesus.* (530.) These three letters composed in the ancient Greek tongue are still current, being handed down by learned men in succession. In these letters of Ignatius, from the absence of any occasion (for so doing), the history of Jesus Christ is not related at length. So too, finding no occasion, the author of these letters has nowhere particularly referred to the original Christian Scriptures. But from the whole contents of those letters, full of various allusions, the religion of the writer and the substance of his belief are understood. It is clear from the three letters that Ignatius too believed in the history of Jesus related in the Christian scriptures. (535.) The following is given as the substance of those principles of the Christian religion to which some reference is made in those three letters. Jesus Christ, being the son of God, was himself possessed of the divine attributes of being uncognisable by the outward senses, &c. Being such he appeared on earth, born from the womb of a virgin, and endured various sufferings for the sake of men. And further, being slain by an instrument of punishment, He, by His death became the Saviour, the giver of eternal life, to men who believe. And men being indued by divine grace, take refuge in Christ, and attain to salvation. (540.) These and similar Christian principles of religion are clearly referred to in a compendious manner in the three letters sent by Ignatius. Again referring to Peter and Paul the apostles of Christ, Ignatius thus respectfully spoke in one letter.

* I have here only assumed the genuineness of the three Ignatian Epistles which are extant in the Syriac as well as the Greek, and I have only founded my argument on passages existing in the former as well as in the latter version.

Ignatius said: I do not instruct you as Peter and Paul (did); they were apostles of Christ, and I am condemned to punishment.

Satyárthí said: By all this and similar matter contained in these three letters a strong confirmation arises to the original Christian Scriptures. For the same doctrine which is propounded in the Christian Scriptures is compendiously stated in the letters of Ignatius. (545.) Hence it is understood that the doctrine which is (to be) seen at this day in those scriptures, is the very original doctrine of the Christians. And it is inferred that those original scriptures are from that time to this current as (they were) before, without change.

In time nearly coeval with the above, there was a certain other learned Christian author named Quadratus. By that excellent scholar devoted to Jesus Christ a certain book was composed in defence of the Christian religion. That book is not now extant in the world; but from the lapse of time is almost all sunk in the sea of annihilation. (550.) But a small fragment of it is quoted by a certain subsequent scholar named Eusebius, in his own book. When about 200 years had elapsed after Quadratus, Eusebius composed the history of the Christians. In his time the whole of the work composed by Quadratus, having been gradually handed down, was extant in the world. I will now translate according to my ability the substance of this sentence delivered by Quadratus, contained in the book of Eusebius.

Quadratus said: The works of our Saviour were always present to us, for they were true. (555.) Those persons who were cured by him, and raised from death were seen afterwards also, being always visible. These people lived on earth in the time when the Saviour was on earth, and long after his ascension. And, further, some men of their number have reached down even to our time.

Satyárthí said: By such a text as this of that ancient author the miraculous power of Jesus is powerfully confirmed.

Nearly contemporary with him, there was another learned man, Polycarp; who was a follower of John the apostle of Jesus Christ. (560.) Being eminent for his virtues and righteousness, he was appointed to the bishopric of the assembly of Christian people residing at Smyrna. When that devoted follower of Jesus attained to old age, oppression began to be practised upon the Christians. Among them Polycarp, too, being seized by the royal soldiers, was brought to the Roman governor for judgment. The governor then seeing him said, "Revile Christ: on (your) doing so, I will release you from restraint." Having heard that speech of the governor, that good man, a devoted follower of Jesus, though aged, yet unshaken in mind, answered without fear. Polycarp said:—(565.) "For eighty-six years have I served Christ; He has never done me any wrong. How can I blaspheme my lord, who has Himself redeemed me?"

Satyárthí said: Again urging him to a denial of his faith, the Roman governor, terrifying the old man, thus spoke.

The governor said: "I have wild beasts at hand: if you do not change your mind, I will throw you to them."

Satyárthí said: Hearing this terrifying speech of the govornor, Polycarp not being afraid even of the dreadful lions, replied:

Polycarp said: (570.) "Have them brought: we never change our mind from a better opinion, and embrace a worse. But, no doubt, to forsake what is wrong and embrace what is good, such a change of mind as this is laudable."

Satyárthí said: Hearing such an answer from Polycarp, the governor, terrifying him with another form of punishment, thus spoke:

The governor said: "If you despise the beasts, and do not change your mind, I will then tame you with fire."

Satyárthí said: But remembering the transitoriness of present suffering, the high-souled man, unshaken, again said to the governor: (575.) "You now threaten me concerning the

fire, which, having burnt for a moment, is soon extinguished. But thou knowest not of the fire which is to be in the next world, and is reserved for the everlasting punishment of the wicked. But why doest thou delay? bring whatever thou wilt."

Satyárthí said: Having thus spoken, he became confident and exulting, and his countenance was filled with grace. Beholding that great-souled man thus standing unshaken in mind, the Roman governor became greatly astonished. (580.) But the public crier called out aloud before the assemblage of people, "Polycarp has declared himself a Christian." Hearing this which the crier said, all the people collected there cried out aloud thus, with irrepressible anger.

The people said: "This is the teacher of Asia,* this is the father of the Christians; this is the enemy of our gods; this man prohibits sacrifice."

Satyárthí said: Thus having spoken, these wicked men, being anxious to destroy Polycarp, cried out, "Let a lion be let loose to destroy him." But not having obtained this which they desired, they again cried out aloud, "Let this Polycarp be burnt alive with fire." (585.) Having thus said, all these people, wishing to construct a pyre, collected fuel, quickly bringing it from all quarters. But Polycarp being bound to a pillar near the pyre, thus praised God with a glad heart:

Polycarp said: "O father of the blessed Son Jesus Christ, through whom we have obtained the true knowledge regarding thee; O lord of the hosts of angels and others, and of all the multitude of creatures, and of the assemblage of the saints who live before thee; I praise thee because thou esteemest me worthy of this day, and to obtain a rank in the number of witnesses. [martyrs.] (590.) Through Jesus Christ thy son, the Chief Priest, I praise thee, I laud thee, and I bless thee, O God."

* Asia is the name of that country.

Satyárthí said: These and the like praises having been uttered by him who was seeking to mount up to perfection, the people quickly kindled the fire of the pyre to consume him. But the body of the saint being unconsumed by the fire, the executioner, being summoned, dispatched him with the sword. He thus refusing to abjure Jesus, being slain by the violence of the wicked, became an inhabiter of another world.

A certain learned man named Irenæus having seen him in his youth, afterwards wrote an account of him in his own two books. (595.) I shall not here state the whole detail of this, but quote some of the substance of it which is to my purpose.

Irenæus said: "In youth, I obtained the sight of Polycarp, and remember well all the particulars of that time. I can to this day tell all the details of the place where that blessed one continually sat and taught the people; of what character his deportment was, and what his form, and what kind of instructions he delivered to the people; and how he told his converse with John, the disciple of Christ, and with other persons who had seen Christ, (600) and how he narrated the history of the wonderful works, &c., of the Lord, heard from the mouth of those men who had seen Christ: these and the like particulars of Polycarp having learnt in my youth from intercourse (with him), I recollect until now. And whatever Polycarp, skilled in the history, related, was in all its details, conformable to the Scriptures."

Satyárthí said: That learned man Polycarp, being thus renowned, sent a letter to the Christians living at Philippi. That letter composed in the ancient Greek language, having been handed down from one generation to another, is still extant and is read by learned men. (605.) In that short letter, from the absence of any occasion (for doing so), the scriptures composed by Matthew and others are not particularly referred to. But some of the number of sayings of Jesus which were collected by Matthew and the rest, are mentioned in Polycarp's

letter also. And it is clear from his writing that the author of the letter believed the doctrine which is propounded in the Christian scriptures. That "Jesus Christ having for men's sake assumed a human body, suffered death on the penal tree to purge away their sins; that God, having thereafter raised him from the dead, gave him glory and a throne on his own right hand; (610.) that all things celestial and terrestrial are subjected to him; that he will come to judge the living and the dead;" with these and such like characteristics conformable to the original scriptures, this ancient letter-writer described Jesus Christ. And so it is understood that the doctrine which is now seen in the Christian scriptures was in his time also celebrated in the world.

The following is the substance of what he says referring to Paul, and the epistle sent by him to the people of Philippi.

Polycarp said: "The wisdom of the blessed Paul renowned in the world cannot be followed by me or any other like me. (615.) Having come among you, he taught the true doctrine correctly and certainly, in presence of the men of that time. And it was he who, being in another place, wrote letters to you; by considering these, ye will obtain steadiness in the faith."

Satyárthí said: And in his letter he quoted also some sayings of the epistles which Paul sent to people residing in other places. Hence from (his) quoting texts from the Pauline epistles, it is clear that these epistles were in Polycarp's hands.

When about eighty years had passed after the ascension of Jesus, there was a learned man called Papias. (620.) This Papias wrote a book in five Chapters bearing the name of the *Illustration of the Oracles of the Lord.* That book does not now exist entire, but an account of it is given by certain ancient authors. And some portions of that book of Papias exist, being quoted by those other authors in their own books. When about 300 years had elapsed after the ascension of Jesus, there lived a certain learned man named Eusebius. He

collected from all quarters the ancient accounts of the Christian Church, and composed a narrative of its history. (625.) The books written by Papias and others which have now disappeared, were then extant in the time of Eusebius. He wishing to give proof of the ancient history, extracted many portions from those books, and incorporated them in his own book. The book composed by Eusebius in which those portions of ancient books are included, is still current. I shall now translate compendiously the part of the book of Papias which he quoted in his own work.

Thus, in the text quoted by Eusebius, Papias said: "I shall gladly throw together and explain all that I remember, having formerly ascertained it from the mouth of old men. (630.) I loved those men who taught truth, and related those commands which had come down from the Lord. If I met with any follower of the old men, I always enquired of him the sayings of the old men. What did Andrew or what did Peter say? What did Thomas, or what did Philip, or what did James say? So also what did John and Matthew, or any other follower of the Lord say:—this was all enquired by me."

Satyárthí said: Here let it be noticed, learned Sir, that all those persons mentioned by Papias, Peter, Andrew, &c., were Jesus' own seven disciples. (635.) Though he had not himself seen those principal disciples of the Lord, Papias conversed with certain men who had seen them. Papias being such a person, could, no doubt, ascertain correctly the history connected with Jesus. I will here quote from the narrative of Eusebius the substance of what he said in regard to the two books of Matthew and Mark.

Thus; Papias said: "The ancient stated to me that Mark wrote exactly all the accounts which Peter related: But he did not insert in his book the acts or words of Christ connected in order. (640.) For he did not himself hear the Lord, or remain with him; but afterwards became a follower of Peter. No mistake was committed by Mark, for he wrote in his book

certain accounts as he recollected them.* Mark then took care to commit accurately to writing all which he had heard. And Matthew made in the Hebrew† tongue a collection of oracles; and people explained their meaning as they could."

Satyárthí said: But the Sástra composed by Matthew, which still exists, is composed in the Greek tongue, not in that of the Jews. (645.) Hence it is understood that Matthew himself, or some other learned man of that time, interpreted that book in the Greek tongue.

Now the antiquity of the histories of Jesus is proved by the two texts, which I have just quoted from Papias.

When about a hundred years had elapsed after the ascension of Jesus, a learned man named Justin was of middle age. Being from his youth devoted to the investigation of truth, he became the follower of the teachers of various systems of belief in succession. At length that scholar having obtained a knowledge of the Christian religion, and esteeming it only to be certain and profitable, embraced it. (650.) He wrote certain books on various topics proving the authority of the system declared in the Christian scriptures. From lapse of time some of these have perished; but certain others are in our hands to this day. In these still extant books, that scholar has quoted very many texts of the original Christian scriptures. But that you may correctly learn the particulars of this, I will interpret some of his texts. Quoting some narrative related by Matthew and Luke, Justin makes this clear reference to these two (writers);

Thus; Justin said: (655.) "They who related all the occurrences concerning Jesus Christ have so taught; and we believe them."

Again; "Jesus said: 'All things are committed to me by my Father,' &c., as is related in the Gospel."

* More correctly; *as (Peter) mentioned them.*

† What is called Hebrew, was the language spoken by the Jews at that period.

Satyárthí said: In order that you may clearly understand the text of Justin, attend to the following explanation. Christians named the message of the redemption of men which was effected by Jesus Christ, *evangelium*. That Greek word *evangelium* which I have mentioned, being rendered in Sanskrit, bears the sense of "good-tidings." (660.) Afterwards the books also in which the account of this redemption was related, became known by that same name. Hence the histories composed by Matthew and others became celebrated among men under that same word *evangelium*. Having thus explained this word "good tidings" (Gospel), I will next quote other passages of Justin. Again referring in another place to a certain command of Jesus, Justin celebrated the books called the gospels.

Thus; Justin said: "In the books composed by them named gospels, the Apostles of Jesus inserted this text."

Again; (665.) "In the histories which the apostles of Jesus and their followers composed, it is thus written."

Satyárthí said: I before said, learned Sir, that at that time the gospels were always read on Sunday in the Christian assemblies. Describing the course of worship which was at that time practised by the Christians, Justin related these details.

Justin said: "And the books composed by the apostles of Jesus are always read according as time allows, or the books of the prophets. And when the reading of these is concluded, a discourse exhorting to virtuous conduct conformable to the injunctions of those Scriptures is delivered by the bishop."

Satyárthí said: (670.) "It is therefore proved that in the time of Justin certain well-known histories of Jesus existed. And it is the very Gospels which were then in Justin's hands which are now current, and not others separate from them. For the texts which he quoted from the histories which he had by him are all found in the gospels which now exist.

I quote another text of Justin regarding the book which is last in the collection of Christian Scriptures.

Justin said: "One of the apostles of Christ named John, in the vision of the future which he obtained, said that this was to happen."

Satyárthí said: (675.) Omitting certain other authors of that period, I shall state further details of the before-mentioned Irenæus. I have before related how he in his youth saw the aged Polycarp, the follower of John. When about a hundred years had passed after the ascension of Jesus, his birth took place, as learned men, with some difference, are of opinion. At length, when he was of middle age, he obtained the bishopric of the congregation of Christian people in Lugdunum (Lyons). He was a careful enquirer into all forms of belief: so says in regard to him Tertullian, a learned man of a later period. (680.) This Irenæus composed in the Greek language a treatise in five books, in refutation of various false beliefs. And though that Greek book has now been lost, an ancient translation of it in the Roman tongue still remains. And of that original Greek work some fragments still exist, extracted by Eusebius and others.

I shall now in support of my argument translate certain texts of that book. The text of Irenæus which shall be first translated by me is quoted by Eusebius in the Greek tongue. (685.) Having myself seen that text in the Greek work composed by Eusebius, I explain its substance to the best of my ability. Thus, in a fragment quoted by Eusebius, Irenæus says: "I speak of the time when Paul and Peter were preaching the Gospel in Rome. For at that time Matthew, living among the Jews, composed a Gospel in their language. After their departure, Mark, the disciple of Peter, committed to writing all the matters proclaimed by Peter. So too Luke, the follower of Paul, wrote in a book the Gospel which Paul preached on earth. (690.) Afterwards John, the beloved disciple of the Lord, living in a city called Ephesus, himself published the Gospel."

Satyárthí said: I mentioned that the Greek work written by Irenæus perished in former times, but that a translation of

it in the Roman tongue still exists. In that translation in the Roman tongue varied and clear reference is repeatedly made to the original Christian Scriptures. Many texts of the Gospels are quoted in this book, preceded by the indication, "as Mark says," or "as Matthew says." And there is no doubt that the very Gospels which were in the hands of Irenæus are now existent among us. (695.) Because an indication of the characteristic of each Gospel which is mentioned in that book, is given by the writer. And particularly a description of the Gospel by Luke, and a detail of its contents, are to be seen in that book. Such as he then declared the character of each Gospel to be it is still seen. I said that in the fifth narrative in the collection of Christian Scriptures, the history of Christ's Apostles is told. And Luke, the author of the third Gospel, composed also that book;—so it has always been handed down. (700.) And it is clear that that book was then in the hands of Irenæus, and that Luke was then regarded as its author. For Irenæus has abstracted in his own book many matters extracted from that scripture for the confirmation of his argument. And he has clearly declared Luke to be its author, indicating him by many expressions like this, "As it is said by Luke," &c. And of the epistles which Paul sent to his disciples, twelve are in many ways mentioned by Irenæus. But in order that the details of this may not be tiresome, I shall only take two passages from that book. (705.) Referring to the letter sent by Paul to the church in Rome, Irenæus thus distinctly said: Thus;

"Paul explained this, writing a letter to the Romans," &c.

Referring to one of the two epistles which Paul wrote to his Corinthian disciples, Irenæus said again: Thus;

"This Paul clearly expounded in his epistle sent to the people of Corinth, saying thus," &c.

And Irenæus when quoting all these Scripture texts regarded them as supporting his argument, and as authoritative. And also he held the supernatural character of these

Scriptures, calling them "divine Scriptures" in some places in his book. (710.) Hence it plainly appears that the Christian Church of that period held the authoritativeness of these holy Scriptures.

The learned men whom I have mentioned distinct from the authors of the Christian Scriptures, are almost all referred to by Irenæus. He referred to Clement, Papias, Justin and Polycarp mentioned by me, and quoted texts from their books. It is therefore proved that the said four Christian authors existed before the time of Irenæus. I have formerly mentioned the account given by him of Polycarp, when referring to that writer. (715.) And I shall now only relate what this author says in reference to the before-mentioned epistle of Polycarp. Thus: "And there exists an excellent epistle of Polycarp, which was written to the inhabitants of Philippi. From it enquiring people intent on salvation may learn his faith, and the particulars of the true religion."

What he wrote in regard to the three (others) Clement and the rest, I do not here quote, being afraid of excessive prolixity.

Omitting certain other authors who followed Irenæus, I will give an account of the wise man named Clement. (720.) But let him be understood as different from the former Clement whom I have mentioned; and he is called Clement, the inhabitant of Alexandria. When 160 years had passed after the ascension of Jesus he was of middle age. He wrote many books in reference to the Christian religion; of these four are current to the present day. That scholar being famed for his learning and good qualities, is celebrated by the ancient authors who followed him.

I shall now record the substance of the reference which that scholar made in his books to the Christian Scriptures. (725.) For the four Gospels are in many places mentioned by him, and a collection of their texts is quoted in his books. And Matthew and the rest who have always been known as their authors, are all mentioned by him also as such. And the his-

tory of Christ's apostles which Luke wrote, is also frequently mentioned by that writer. And of the letters which Paul wrote for the instruction of his disciples, thirteen are mentioned by Clement. And it appears from his sayings, that he also held the superhuman character of the Christian Scriptures which I have mentioned. (730.) For he eulogizes those Scriptures as holy, divine, and sprung from divine inspiration.

Leaving out certain other authors of that period, I shall give some account of Tertullian. When a hundred and seventy years had elapsed after the ascension of Jesus, he was of middle age. He was born in the quarter of the earth named Africa, and in the city called Carthage, and was an adherent of the Christian religion. Having read many and various books composed by Roman and Greek authors, he became possessed of various learning. (735.) And being intent on supporting the Christian religion, he composed books on various subjects connected with it. The substance of what that scholar says, in the books which he wrote, when mentioning the original Christian Scriptures, is here declared.

Thus, Tertullian said: "They to whom the Lord himself committed the preaching of the Gospel, and their followers composed Gospels. The apostles John and Matthew teach us the doctrine, and Mark and Luke, the followers of the Apostles, again enjoin it."

Satyárthí said: Being afraid of prolixity, I shall not here give an account of the whole discussion which he carried on, in reference to the Gospels. (740.) But enough of detail; for almost all the original Christian Scriptures are mentioned by him specifically. And it is proved by his dicta that that scholar held the supernatural character of all these Sastras which I have mentioned.

Omitting a number of other authors of that period, I will now give some account of the learned Origen. When about a hundred and fifty years had elapsed after the ascension of Jesus, the scholar I have mentioned was born. Afterwards,

when Origen was a young man, his father, being punished for adherence to the Christian religion, suffered death. (745.) Being even in boyhood inquisitive after truth, and of acute understanding, he read many books in his youth, and became learned. Living then in the city called Alexandria, he instructed in a school those persons who desired to know the Christian religion. When persecution began to be practised again against the Christians, he also was oppressed. Though imprisoned and afflicted with severe tortures, he remained stedfast in his religion, trusting in God. And being always engaged in defending and expounding the Christian religion, he composed many books relative thereto. (750.) Of these many perished of old from the destroying influence of time, but others still exist and are read by the learned. There lived formerly an opponent of the Christian religion named Celsus, who wrote a book to refute it. The learned Origen, writing an answer to it, upheld the Christian religion in a book of eight chapters. That book, written in the Greek tongue, still exists, and is commended by both ancient and modern scholars. I will here state the substance of what he says, when describing the advance of Christianity. Thus: Origen says, (755.) "Formerly the spread of the Christian religion on earth was opposed by force, fraud, and other innumerable obstacles. But increasing more and more by the Divine aid, it is now preached every where without hindrance. God designed that by this religion men of every race should obtain salvation. Wherefore the counsels devised by other mortals for the injury of the Christians were defeated, and ineffectual. And in proportion as kings and others strove to oppress them, so did they increase and advance."

Satyárthí says: (760.) I will now in this place state the substance of what that scholar says in his books in regard to the original Christian scriptures. In the history of the Christian Church composed by the foresaid Eusebius, the

following saying of Origen is quoted: As quoted in that history, Origen in substance says:

"In regard to the four gospels, which alone are received by Christians of all countries, I have received this tradition. The first of them was composed by Matthew, the apostle of Jesus Christ, for the Jews in the Hebrew tongue. The second of them was composed by Mark: he compiled in a book what Peter related. (765.) The third gospel, and that which Paul commends, Luke composed for the disciples of other races, (the Gentiles.) The last gospel is the work of John."

Satyárthí: Origen also refers, in some places in his books, to the history of Christ's apostles which Luke compiled. I will now succinctly explain the substance of what that scholar says when mentioning the epistles composed by Paul. In one place, in his refutation of the work composed by Celsus, addressing that person, he says, in reference to Paul's epistles:

Origen says: (770.) "You should yourself take up the epistles of Paul who uttered these words; and interpret their substance. Examine the purport of the statements in the epistles which he wrote to the Colossians, Philippians and others. Whoever shall thoroughly peruse these letters with attention, will regard with astonishment the understanding of their writer. But if the reader should not thus exhibit astonishment, he will be himself ridiculous for his stupidity."

Satyárthí says: And it appears from his statements, that the said scholar, Origen, considered the collection of Christian Scriptures to be of superhuman origin. (775.) But being afraid of prolixity, I shall not extract any thing of what he has repeatedly said on that subject.

Omitting certain well-known writers of that period, I shall now give some account of Cyprian. That learned man, who was born in the country called Africa, became famous in the

world as a teacher of rhetoric. At first, in his youth, he was not a believer in the Christian religion; but he afterwards became a devoted adherent of that system. When about 212 years had elapsed after the ascension of Jesus, he became His follower. (780.) And becoming a Christian teacher, he was at last appointed to the bishopric of the assembly of Christian people in Carthage. Being of humble spirit, he did not himself desire that honourable post, but the common people chose him (as he was) beloved for his various virtues. Again, the Roman commonalty and rulers became the persecutors of the Christians, and oppressed them in various ways. The common people, residents of that place, being devoted to their false gods, at that time hated Cyprian, the leader of the Christians. These cruel men, seeking his life, cried aloud, "Let him be thrown to be torn by a lion in the theatre." (785.) Jesus had himself of old commanded his followers, "*When persecuted in one city go ye to another city.*" In accordance with that scriptural saying, Cyprian fled from his own house, and going elsewhere, lived in a concealed abode in a certain place. Having remained there in concealment about fourteen months, he returned home when the persecution of the enemies of Christianity had ceased.

At that time a great pestilence occurred in the Roman empire, and in the city of Carthage many people died from it. All the worshippers of false gods who dwelt there, forsook, from fear, the care of their dying relatives. (790.) The city was filled with corpses fallen in the streets; and no one dared to place them in the grave, but Cyprian beholding without dread that terrible event, summoned all the Christians to a meeting, and thus exhorted them?

Cyprian said: "Mercy should be practised towards the wretched, as it is enjoined in Scripture: when the duty of mercy is fulfilled, God is well pleased. But if we do good only to those of our own faith, we do no great or wonderful deed. He only who shall do something more than the

worshippers of false gods can become perfect. (795.) Why does not he who calls himself a son of God, imitate the example of his father? God causes the clouds to discharge rain, and makes the sun to arise for the benefit of good men and of bad. We ought to practise a conduct in conformity with our illustrious descent, let not those who are regenerated of God be unworthy of their birth."

Satyárthí says: Being impelled by these and such like exhortations, all his auditors engaged in works of piety. The rich bestowed money; the poor laboured; and by their exertions the city was cleared of corpses. (800.) By such benevolence of the Christians, conjoined with heroism, the people of the city were saved from increase of the plague.

Afterwards great oppression began to be practised again by the Roman rulers against the Christian church. And the good man Cyprian, whom I have mentioned being brought before the Roman governor, the governor said to him:

The governor named Paternus said: "It is the command issued by the emperors that those persons who do not now practise the Roman religion shall practise it. Wherefore I have now asked thy name; what answer dost thou give me?"

Satyárthí said: (805.) Hearing without fear this question of the governor, and remaining steadfast in the pure faith, Cyprian addressed him:

Cyprian said: "I am the bishop of the Christian church, and myself a Christian. I know no other Gods but one true God. This God we all worship always. From him we implore our own welfare, and that of others, and of the emperor."

Satyárthí said: Remaining steadfast in his religion the great souled Cyprian was then banished from his country by th Roman governor. At length having returned home, and being seized by soldiers, that good man was again brought before the Roman governor. (810.) When he arrived at the governor's house, attended by a multitude, the governor asked him, 'Art

thou not Cyprian ?' He said "I am ;"—Hearing this, the governor said, "Thou art enjoined to sacrifice to the gods by the command of the emperors." Hearing this, Cyprian said, "I do not (sacrifice)." Pitying him, the governor said, "Think of thine own welfare." Hearing with firm mind the kindly speech of the governor, and fearing not even a fearful death, Cyprian replied :

Cyprian said : "Let the duty thou art commanded be done by thee. In a case so clear there is no place for deliberation."

Satyárthí said : (815.) Having then conferred with his counsellors, the governor at last addressed Cyprian in such words as these.

The governor named Galerius said : "Thou hast long lived a contemner of the Gods ; and many persons have been made by thee partakers of thy evil design."

Satyárthí said : Having thus said, he read the sentence of punishment written on a roll, "Let Cyprian he executed with a sword." Hearing that unjust sentence, Cyprian was glad, and said "God be thanked." Then he "being about to suffer death with gladness for Jesus' sake, was brought to a spacious field surrounded by many trees. (820.) In that spot being then filled with crowds of people, many persons mounted upon trees to see the end. So while many people standing around were looking on, the great-souled Cyprian was beheaded and expired.

Forsaking his old religion, and embracing the Christian, he endured afflictions and death in the hope of future felicity. Without doub the regarded the Christian faith, for which he endured those afflictions, as true, and established by strong proofs.

Being such, intelligent and learned, that good man composed certain books relating to the Christian religion. (825.) And of the various letters which he wrote to his friends there still exists a collection of some. I will now state only briefly the substance of what he says in his books when mentioning

the gospels and other Christian scriptures. In one place employing a figure, and describing the Christian church as a garden, he in substance said as follows :

Cyprian said : "The Christian church like a garden, keeps the fruitful trees within its enclosure, and cuts down those that are unfruitful. With four streams she waters those trees, *i. e.* with the four Gospels, by means of them conferring grace."

Satyárthí said: (830.) And he has quoted many texts of Paul's epistles ; but I extract here only one example.

Thus : Cyprian said : "Ye are not your own master ;" so said Paul giving divine commands in his letters, which instruct us in regard to conduct.

Satyárthí said : After Cyprian arose other Christian teachers of different countries in succession, Dionysius and others. They in some places in the books composed by them made some reference to the Christian scriptures in connexion with their subject. But being afraid of too much detail, I omit all mention of them, and state some further account of the forementioned Eusebius.

(835.) When about 250 years had elapsed after the ascension of Jesus, that celebrated scholar was born. And when he was of middle age he was appointed to the bishopric of the assembly of Christian people residing in Cæsarea. Being skilled in many kinds of learning that scholar himself wrote many books on various subjects. Of these some books composed in the Greek tongue still exist, and are read by intelligent men. And Eusebius is celebrated by many authors of his own time, and by Hieronymus and others of subsequent date. (840.) Hence learned men, acquainted with history, entertain no doubt that he and his works are ancient.

Having collected from all quarters various books composed before his own time, he wrote the history of the Christian Church. That work, consisting of ten sections, composed by him in the Greek tongue, still exists, and is read by scholars. In it that

learned man related the rise of the Christian religion; its promulgation in the world by the disciples of Jesus; the various afflictions endured by these patient and devoted adherents of Jesus; the particulars of the Christian Scriptures composed by them;[1] (845.) The dissemination of the Christian religion in various countries, the succession of Bishops in the several Christian Churches; the history of all the celebrated Christian scholars, and the characteristics of the books composed by them; the oppression of the Christians by the Roman emperors, and the patience exhibited by them, though afflicted with great torments; and the gradual increase of the Christian religion;—such and the like particulars did he relate in his book.

The learned men I have mentioned, Clement, Ignatius, Polycarp, and others; Quadratus, Papias, Justin, and other intelligent men; (850.) With Irenæus and other Christian authors, are particularly mentioned by that scholar Eusebius. In his book he has given some account of them bearing upon his main subject, and characterized by details of place, time, and so forth. Hence it is specifically ascertained when, where (they lived), of what character they all were, and what books they wrote. And he has inserted in his own book passages connected with his subject, extracted from books of Christian writers; Wherefore he has related the true history of the Christian Church, after examining ancient books to the best of his judgment.

(855.) He states details of all the books which are now included in the collection of Christian Scriptures. He mentions the traditions of the old writers, as to which of Christ's disciples were the authors of the several original Scriptures. And first he states the four gospels to be ancient and authoritative, composed by the first disciples of Jesus. And he also regarded as ancient, and composed by Luke, the history of the apostles of Jesus, which exists in that collection of Scriptures. I here extract from his book, and succinctly interpret what he says regarding the epistles composed by Paul.

Thus: Eusebius says; "The fourteen epistles of Paul are manifest and evident. (860). But certain persons saying that the Roman Church did not consider the epistle written to the Hebrews to be Pauline, reject it. I shall hereafter shew, as opportunity (offers), what the ancient writers say in regard to it."

Satyárthí said: Afterwards relating particulars of Clement of Alexandria, he stated the opinion of that scholar in regard to that letter.

Thus: Eusebius says: "He says that that letter was composed by Paul in the Hebrew tongue, but interpreted by Luke and published among the Greeks."

Satyárthí said: The substance, as quoted by Eusebius of the opinion which the before-mentioned scholar Origen delivers regarding this epistle, is (here) stated.

Thus: In the passage quoted by Eusebius, Origen said: (865.) But I infer that the purport of the epistle is derived from Paul, but that the diction and arrangement are the work of some other person. Hence, if any Christian Church regards this letter as Pauline, it deserves commendation. For the saying of the ancients that it is Paul's is not without cause. But God alone knows who really composed it."

Satyárthí said: But I do not wish to state any further particulars of this Epistle sent to the Hebrews; for it is not necessary. Even if it be held that this letter was composed by another than Paul, still no damage will accrue to the proof of our religion. (870.) For in our Scripture collection there are many letters whose composition by Paul was not doubted by the ancients. A strong support to the letters which were not doubted, arises from (the fact) that the ancients had doubts regarding that one Epistle. For it is thence understood that the ancient Christian scholars believed in their Scriptures from examination, and not without cause. If they had held the authoritativeness of the Scriptures without examination, why should they have doubted in regard to that letter?

I will now abridge and interpret here the substance of what Eusebius has said in regard to the remaining Scriptures.

Eusebius says: (875.) "Then there is to be mentioned in order that which is called the first Epistle of John, and in like manner the Epistle of Peter is to be admitted. Then, if it seem good, let John's revelation of future events be placed. For some do not admit the above said Scripture; others place it among the number of admitted Scriptures. The Epistles of James and Jude are reckoned among the disputed (Scriptures;) as are also the second of Peter, and the two last of John."

Satyárthí said: With exception to the aforesaid books, the ancient Christian Church held the whole collection of Christian Scriptures to be authoritative. (880.) For the four Gospels, thirteen Epistles of Paul, the two letters of John and Peter were then admitted. By these Scriptures, which have been long admitted by the Christian Church, the divine origin of the Christian religion is completely proved. And even of the Scriptures which were doubted by some ancients, other scholars admitted the authority. But it will not be necessary to determine here whether the books which were formerly doubted were composed by Paul, Peter, and the rest. If you wish to ascertain the truth on this subject, you will find a consideration of it in many books.

(885.) Thus I have here abstracted the substance of what the Scholar Eusebius says regarding the collection of Christian Scriptures. But enough of detail, from Eusebius a long line of Christian authors extends till the present time. I will not now give an account of these well known (writers). If you seek to know it, look for it elsewhere, only so much must be said, that in their books particulars of the Christian Scriptures are referred to in a thousand ways. Of the aforesaid authors some composed detailed commentaries on the original Scriptures. (890.) In these ancient commentaries, the holy texts of the original Christian Scriptures are quoted in order,

and interpreted. But it would be difficult to enumerate all the books which have been written by scholars for the interpretation of the Christian Scriptures.

And thus, learned Sir, an unbroken series of authors extends from the rise of the original Christian Scriptures. From the earliest of these books till now, mention is to be seen in all of the doctrines of the Christian religion. Hence it is ascertained that the composition of Christian Scriptures took place when a short time had elapsed after the ascension of Jesus. (895.) And it is clearly determined that the very purport which is to be seen in these books now, existed in them at first. But there is no doubt that the composition of these (books) being proved to have been made at that time, the truth of their contents is established. Because if any false accounts had existed in them, the enemies of Jesus would have rejected them. But the exposition of this which I formerly made has been all heard by you; what advantage is there in repetition?

Vedavidwán said: That, after the ascension of Jesus, his disciples at first promulgated on earth the history regarding him (which was not committed to writing) from memory; (900.) That when an interval of forty years had elapsed after his ascension, three histories regarding him were committed to writing; That again when seventy years had elapsed after his ascension, the fourth history of the life of Jesus was composed. Reflecting now on this description which you give of the origin of your Scriptures, this doubt arises in my mind. If the history of Jesus was not at first committed to books, then how was it all exactly remembered? How is it ascertained that after a long interval had elapsed, the disciples of Jesus, from error of recollection, did not forget the true history? (905.) Or how does it appear that they did not, from partiality, falsely ascribe superhuman power to their teacher. You yourself formerly said that from mistake or partiality, people sometimes practise exaggeration in regard to great men.

And you said in particular that the famous Rama and Krishna were thus exalted to the character of gods. If an opinion of the divinity of Rama and Krishna arose thus, then was not the glory of Jesus also invented through exaggeration? Did not the accounts of the divine power of Jesus which are related in the Gospels arise from the partiality of his devotees?

Satyárthí said: (910.) Hear the solution I am about to give of all the doubts you have now stated. The persons who were the witnesses of the superhuman acts of Jesus, could never forget the particulars of them. For in the hearts of those who saw with astonishment those wonderful works, their story remained continually fixed, and could not be effaced. Of these witnesses two, the said John and Matthew, themselves followers of Jesus, wrote two gospels. Hence without doubt these two having been witnesses of the wonderful works of Jesus, recollected accurately the facts regarding them throughout their lives. (915.) Wherefore in my opinion there can be no apprehension of error in regard to the events which they related in their books. I admitted that the Gospels were composed when a certain interval had elapsed after the ascension of Jesus. But before they were written, other books, were composed by other learned men regarding the history of Jesus. For at the commencement of the Gospel composed by Luke, certain histories of Jesus composed by others are mentioned. Hence I infer that when a short period had elapsed after the the ascension of Jesus, the detail of his actions was narrated by certain persons. (920.) These earliest books, composed by unknown learned men contemporary with Jesus, have now all disappeared. For when Matthew and others composed other authoritative books called Gospels, what occasion was there for others? For all these writers of histories, Matthew and the rest, after ascertaining, related exactly the true story of Jesus. For two of them John and Matthew, being themselves witnesses, knew accurately the truth in regard to the acts of Jesus. And Mark and Luke, though not companions of

Jesus, could learn from others the truth regarding his history. (925.) And thus the true story of Jesus being committed to the hearts of the witnesses, and to written narratives, could not be forgotten.

You further suspect that the partial disciples of Jesus, falsely, through exaggeration, invented (the allegation of) his miraculous power. But if you will reflect on the following argument, this doubt will vanish from your mind.

In the time of Jesus Christ men who lived in the western regions of the earth were divided into two sections in respect of religion. One class was that of the Jews, worshippers of the true God; the other that of the Greeks and others who venerated false gods. (930.) The Jews, honoured with great reverence the divine scriptures enjoined by great religious teachers of their own country. Frinding in these ancient Scriptures the promise of a great deliverer, who was to arise, they were always expecting him. But it was believed by them that that Redeemer displaying divine power, would rescue their race from bondage. But Jesus, not establishing the expected temporal kingdom, sought only to establish a pure kingdom of righteousness. Not delivering the people of his own race from their servitude to the Romans, he endeavoured to rescue them, oppressed by sin, from the power of unrighteousness. (935.) But these Jews being content with this servitude to Sin, did not desire deliverance from it, being indifferent to the highest happiness. And they also from ignorance regarded the new doctrine which Jesus promulgated as contrary to the ancient Scriptures. Hence the chief Jews being generally possessed by prejudice, sought deceitfully to deny the superhuman power of Jesus. I have formerly, when relating the story of the man born blind, given an illustration of their prejudice against Jesus. Hence if there had been any false account in the Gospels, the enemies of Jesus would gladly have refuted it. (940.) And even those Jews who at first became disciples of Jesus, thought that

a worldly kingdom would be established by him. Know that the following was the cause why even when this expectation of theirs was not fulfilled, they did not forsake the discipleship of Jesus. Jesus, though he did not establish the expected worldly kingdom, nevertheless displayed many great superhuman works. Those disciples being led by these divine works of his, and free from prejudice, did not forsake his service. Wherefore the reason why they did not forsake him, although he was the disappointer of their hopes, was not bias in his favour, but his supernatural powers. (945.) For they could not regard with partiality that Jesus who so rendered their hopes fruitless. And those men who at first followed the new religion of Jesus, did not gain from it temporal happiness, but affliction. For the chiefs of the Jews, beholding the increase of Jesus' followers, oppressed the disciples with various severe punishments.

These cruel men punished some with imprisonment, others with flagellation, and others with death. If these disciples had not ascertained that divine power was committed to Jesus, they would not have endured that affliction for his sake. (950.) They knew perfectly the truth in regard to the acts of Jesus, and some of them were themselves witnesses of his deeds. They therefore well knew whether he did or did not really perform great superhuman acts. But these men straightway proclaimed the divine power of Jesus in the very city where he was slain by the hostile Jews. They said "we must of necessity promulgate the wonderful works of which we have been witnesses." It is clear that when Jesus had ascended to heaven, his disciples immediately, without any interval, declared his superhuman power. (955.) For it is said every where in the gospels that they from the commencement declared their Lord to be possessed of such power. But for the following reason it appears to me that the accounts relative to this subject which exist in these scriptures, are trustworthy. Jesus and his followers were born in the

country of the Jews, and there promulgated this new religion. But I have said that the rulers of that country being enemies of Jesus, endeavoured to prevent the spread of his religion. At the time when the first three Gospels were composed, many persons hostile to Jesus were alive on earth. (960.) For they having been at first, in their youth, contemporaries of Jesus, passed a long time on earth after his ascension. But they having been contemporaries of Jesus in their youth, knew thoroughly the whole history of the rise of his religion. It was known by all these enemies of Jesus what account his disciples at first gave in regard to him. Hence these enemies would have changed the first story regarding him, and stated another. If the disciples of Jesus had not asserted at first his miraculous power, and had afterwards asserted it, this would have been known by his enemies. (965.) These opponents having discovered this contrariety between the first and last statements made by the disciples of Jesus, would have defeated their fraud. Had the followers of Jesus forsaken their first story, and inserted another new one in the Gospels, their deceit would have been baffled. For without doubt if such had been the case, the Jews who were opposed to Jesus would have unveiled such fraud of his disciples. Hence I infer that the followers of Jesus wrote down in the Gospels the very story respecting him which they had formerly stated. And so the narrative of the superhuman works of Christ related in the Gospels entirely deserves credit. (970.) In respect of their narration of miraculous power, the four Gospels differ exceedingly from the Sástra delivered by Muhammed. In the Sástra called the Qurân, which Muhammed himself gave forth, he did not mention any superhuman work as performed by himself. Muhammed confessed in some places of that Sâstra which he uttered, that superhuman powers did not reside in him. He knew "if I attempt to perform superhuman works, my want of the power will become manifest." Though, therefore, he

declared that his Sástra was divine, he could not say that divine power resided in himself. (975.) But when a period had elapsed after his death, his followers falsely ascribed to him superhuman power. Let it now be attended to how in this point Jesus was distinguished from the false teacher Muhammed. For always, when conversing with the people of his own country, Jesus clearly declared divine power to reside in himself. But in order that you may be able to ascertain the truth on this head, I will now give two examples. Once certain Jews surrounding Jesus, being undesirous of learning the truth, thus addressed him:

The Jews mentioned in the 10th chapter of John's Gospel said; (980.) "How long wilt thou cause us to doubt: if thou art the anointed of God, tell us plainly."

Satyárthí said: Hearing such a question from those men, devoid of faith, Jesus, who knew the secrets of their hearts, answered, rebuking them:

Jesus said: "I have told you, but ye do not believe my word. The works which I perform in the name of my Father,—these my works bear witness for me."

Satyárthí said: Again certain persons, entertaining doubts regarding Jesus, came to him, and proposed this question:

The persons mentioned in the 11th chapter of Matthew's gospel said: "Art thou the person who was to come, or ought we to expect any other?"

Satyárthí said: (985.) Hearing the question then asked by these doubters, Jesus gave this clear answer:

Jesus said: "The blind receive their sight, the lame the power of walking, the leprous receive purification, and the deaf hearing; life is obtained by the dead; the gospel is preached; and blessed is that man who is not offended in me."

From the consideration of these two texts it appears, that Jesus alway clearly declared divine power to reside in himself. But if, always asserting that divine power resided in

himself, he had not made it manifest by acts, he would have become ridiculous. (990.) Hence no doubt ought to be entertained by learned men, that he really performed various superhuman works. But in order that no doubt may remain in your mind as to this, listen to some further proof of it. A learned man called Luke having ascertained exactly the actions of Jesus Christ's apostles, wrote (them) in a book. And I formerly said that the ancient book composed by him still forms part of the collection of Christian Scriptures. In that book Luke, a follower of Paul, himself acquainted with the events, wrote the particulars of his history. (995.) I will now extract from that book, in abridgment, the substance of what Paul's character had been when he became a follower of Jesus. Born of a pure Jewish family, Paul having read in his youth the Sástras of his own country, became learned. And being exceedingly devoted to his paternal religion, he diligently practised the ancient traditional customs. But through ignorance he regarded the new religion promulgated by Jesus as contrary to the Sástra of his own country. Hence himself rejecting this new Sástra, he (when a) youth became the enemy, and persecutor of the followers of Jesus. (1000.) And striving with great energy to destroy the Christian religion, he oppressed with many severities its excellent adherents. At length being intent on seizing the Christians in foreign lands, he went from his own country attended by a band of retainers. But as they were proceeding on the way, at noon a wondrous light, brightly shining, suddenly gleamed from the heavens around (them). Prostrated by that light more fierce than the beams of the sun, and blinded, Paul received the command of Jesus coming from the sky. Amazed at seeing that light, and hearing that voice, he straightway with a humble heart became a devoted follower of Jesus. (1005.) And being appointed by Jesus a preacher to proclaim his religion, he laboured exceedingly in that work. Persecuted again and again by the opponents of that religion, he endured afflictions

of various kinds for his Lord's sake. If you wish to know the story of that high-souled man, look for the details of in a book called the Paula Charitra (Life of Paul). Attend to this, learned sir, how Paul, being such (as I have described), having changed his mind, became devoted to Jesus. Why did he who was before a contemner of the Christian religion, begin to honour that same religion? (1010.) Being honoured among the Jews who were the adherents of the old religion, why did he consent to become despicable in their eyes? Why did he who before oppressed the followers of Jesus with various punishments, himself consent to endure affliction for Jesus' sake? If he had not firmly believed in the superhuman nature of Jesus, he would never have embraced his discipleship. If he had not been impelled by strong proof, he would not have believed in the superhuman nature of Jesus. Hence it is certainly inferred that being led by some superhuman cause, he became a devoted follower of Jesus. (1015.) Wherefore, since Paul, being such (as I have described), embraced the faith of Jesus, the truth of that holy religion thence appears. He who in such a manner adopted the Christian faith, and endured afflictions on its account, deserves credit. Why should he who had no selfish interest or prepossession to occasion falsehood, deceive men by speaking what was untrue?

This Paul, setting out from his own country, and going to Greece, proclaimed to the men who lived there the religion of Jesus. It is well known that very many of these ancient Greeks then embraced the Christian religion. (1020.) But from this fact, also, that they then believed in the doctrine declared by Paul, the truth of that holy doctrine is inferred. Because these Greeks, devoted to their paternal religion, worshipped according to custom various gods and goddesses. The common people among them, who were devoid of knowledge, worshipped these gods with reverence and devotion. But those among them who were learned, being proud of their

knowledge, generally regarded that popular worship as false, and despised it. But from fear they did not abandon the popular custom, but worshipped the gods with outward devotion, but mental contempt. (1025.) For these scholars, not believing in their country's gods, regarded all their histories as ridiculous. Being devoted to the search after knowledge, they believed whatever they regarded as probable, abandoning the popular creed. Hence it is improbable that these incredulous persons would hastily embrace without examination the doctrine declared by Paul. And both these learned Greeks and the illiterate looked with contempt on men of Jewish race. The learned men, proud of their knowledge, regarded as contemptible the doctrine of the illiterate Jews. (1030.) And the common people, who were devoted to their gods, looked with dislike on the Jews, the enemies of their gods. But when the Christian faith was first heard of in their country, the Greeks were not fully acquainted with its details. For being indifferent to knowing the truth, they were not aware that this religion was different from the old religion of the Jews. Hence when Paul declared in their country the story of Jesus, those Greeks listened to him with prejudice. Some of them cried out, "What does this babbler mean to say?" and others "He celebrates foreign deities." (1035.) With such dislike did they for the most part listen to what Paul said, and did not wish to embrace the new religion preached by him. And they too who, being desirous of salvation, heard him with attention, embraced that faith after much consideration. For the adherents of the ancient religion for the most part exceedingly reviled those who, forsaking the ancient religion, received the new Christian one. Besides reviling, the new followers of Jesus suffered other afflictions from the hatred of those of their own race who were hostile to Jesus. Hence if these new disciples had not found the doctrine declared by Paul to be established by strong proofs, they would not have embraced it. (1040.) For, learned sir, Paul had no

temporal power; he did not invade that country attended by a large army. He had few companions, and they were unaccoutred with arms: they perpetrated no violence, being themselves afflicted by violence. Paul subdued men to Christ by love, integrity, truth, and God-given power; not by worldly arms. Had he not given proofs of a superhuman kind, these men would not then have believed in his doctrine.

But to shew that superhuman power was committed to him, another proof will be stated. (1045.) It has been repeatedly declared by me before that Paul the follower of Jesus sent two letters to the Christian people in Corinth. And I have also related that those two ancient letters still form part of the collection of Christian Scriptures. And I have also shewn how the antiquity of these two letters is proved by a series of subsequent authors. Attend here, learned sir; I will here give an account of the reason why Paul wrote these two letters. The Christian people who lived in that city called Corinth were divided into various parties and disputed with each other. (1050.) For some adhering to one teacher, others to another, and others to a third, followed them with partiality. And some, led by crafty teachers, sought to deny Paul's supremacy, and the apostleship committed to him by Christ. Some of them being thus his opponents, Paul sent those two letters for their instruction. In them he reproved those contemners of his authority, and enjoined them to correct their blameable conduct. Here attend, learned sir; in the second letter he speaks of superhuman power as displayed by himself. (1055.) I again extract here the text of the letter referring to the superhuman works which he performed in their city.

Paul said: "The marks of an apostle of the Lord, powers and signs and wonders, have been performed before you by me with much patience."

Satyárthí said: Let it be well attended to that some of the persons to whom Paul sent that letter were his enemies. But

the case being so, if he had told an untruth to enhance his own glory, objection would have been made by the opponents. If he had falsely stated that superhuman works were wrought by himself before them, they would have regarded him as ridiculous and foolish. (1060.) And hence it is improbable, that when writing a letter to such persons, he would employ an incorrect statement. Induced by this and the like history of Paul, I believe that superhuman works were performed by him. But if superhuman power resided in a follower of Jesus, then how much more probable is its existence in Jesus!

Vedavidwán said: If Jesus really gave sight to the blind, without doubt they who were formerly blind would be afterwards seen in the world. Or if he cleansed lepers, then the story of the cleansing would, it is self-evident, he known to the people who lived in the neighbourhood. (1065.) Or if he gave life to the dead, those resuscitated people would, without doubt, be beheld alive in the world. Wherefore I ask, were all those persons who were made whole by Jesus really afterwards seen whole in the world or not?

Satyárthí said: Know certainly that the persons who were made whole by Jesus were seen after their cure by many persons. For if these cured persons had not been afterwards seen, the enemies of Jesus would have asked, 'whither have they vanished?' But in this case, these enemies of Jesus would have exposed in their own country the fraud of his followers, who alleged (his) miraculous power. (1070.) But those who are acquainted with ancient history know that these enemies of Jesus never alleged the disappearance of the persons who had been cured. And of the persons whom Jesus cured the names of some are mentioned in some places in the gospels. And it is frequently detailed in the gospels that such a superhuman work occurred in such a place. As it is told by Mark that a blind man called Bartimæus obtained (his) sight by command of Jesus near the city of Jericho. Or, as Mark and Luke relate that the daughter of a certain man

called Jairus obtained life from the word of Jesus. (1075.) Or, as it is said by John, that Lazarus, a dead man, who had lived in Bethany, became alive at the command of Jesus. But the details of name and residence being thus indicated, an examination of the events narrated in the gospels became easy. Hence if any unreal narration had existed in the gospels, the men of that time would have refuted it. It is related by John that the aforesaid Lazarus who obtained life, was in reality seen living.

John says: "Many Jews came, knowing Jesus to be there, and being desirous of seeing Lazarus who had been raised by him from death. (1080.) But the chief priests plotted the death of Lazarus also, for on his account many Jews believed in Jesus."

Satyárthí said: When a short time had elapsed after the ascension of Jesus, two of his followers once cured a lame man. As many persons believed in Jesus on that account, the Jewish rulers became incensed. Having summoned to their assembly the two disciples who performed the miracle, they rebuked them vehemently, that they should not proclaim the name of Jesus. Luke giving an account of this, and referring to the Jewish rulers, says what I shall now specify.

Luke says: (1085.) "Seeing then the man who had been cured standing there, the Jewish rulers could make no answer."

Satyárthí said: Had the two narratives I have mentioned been false in their purport, a refutation of them would have been made by persons acquainted with what had occurred. But the before-mentioned scholar Quadratus also said, that the persons cured by Jesus were afterwards for a long time seen alive. Let the whole purport of the text of his on this subject which I have before extracted, be considerately attended to by you.

Vedavidwán said: How is it ascertained that the superhuman works which Jesus displayed were real? (1090.) As, what

proof is there that the persons whose cure is related in the gospels were really blind? Or how is the real death of those persons whose resuscitation is celebrated in your Scriptures, established?

Satyárthí said: You can, from a study of the gospels, thoroughly ascertain the truth of the superhuman works of Jesus. Know that the superhuman works, which he performed were characterized by these two marks. The first mark is that these divine works were not performed in secret, but before witnesses. (1095.) And know the second mark to be that they were capable of being tested by all men, and not illusory. Who is not able to test whether a person who had been dead for three days really did, or did not, obtain life? Or who could not discern whether any person was really born blind or not, and obtained, or did not obtain, sight? But doubt would be improper in respect of a superhuman work in which these two marks should exist. But I formerly, when relating the story of the man born blind, gave an example how the Jews examined the works of Jesus.

(1100.) But in order that you may believe in the truth of the works of Jesus, I (will) state an example related by John. Both these forementioned marks of truth are found in this superhuman work about to be told by me. For that work was performed openly before witnesses, and its truth could be tested by all. And it is understood that some of the witnesses before whom Jesus performed that work, were unfriendly to him.

Now let this wonderful story of a certain dead man named Lazarus, who was raised to life by Jesus, be listened to.

(1105.) Once a good man named Lazarus, an inhabitant of a village called Bethany, who was dear to Jesus, became sick. To make known the bad state of their sick brother, his sisters sent a message to the Lord. Hearing this message Jesus, though he loved those three, did not hasten to go, but spoke thus indistinctly:

Jesus said: "This sickness has not arisen for the death of Lazarus, but to display the glory of God, and the Son of God."

Satyárthí said: Having thus spoken, Jesus, after receiving that intelligence, remained three days in the place where he was before. (1110.) But afterwards he said, "our dear friend Lazarus sleeps, but I now go to awake him." The disciples said "If he is asleep, he will become well;" for they understood the rest of sleep to be meant by Jesus. But having in reality before referred to death, the Lord again thus made known the purport of his words:

Jesus said: "Lazarus is dead; and I am glad that I was not near him, in order that ye may believe."

Satyárthí said: Having then gone to Bethany, Jesus found that Lazarus who was dear to him had been four days placed in the grave.

(1115.) The village now mentioned by me called Bethany was near the city called Jerusalem. Hence many Jews, after the death of Lazarus, came to his sisters, to console them.

Hearing of the arrival of Jesus, the sister of Lazarus, issuing from (her) house, and going to meet him, said:

Martha said: "O Lord, if thou hadst been in this place, my brother would never have died. And I certainly know that even now whatever thou wilt ask of God, God will give thee all."

Satyárthí said: (1120.) Hearing this expression of faith, the Lord then spoke the comforting word, "Thy brother shall rise again." Then Martha said: I know that he shall rise at the resurrection at the last day." Then Jesus said: "I am the source of the resurrection and of life. He who believes in me, though he die, yet shall he live. And he who, living, believes, shall never die. Dost thou, O Martha, believe in these my words?"

Martha said: "Yea, Lord, it is my belief that thou art that Christ the Son of God, the man who was to come into this world."

Satyárthí said: (1125.) Having then gone to her home, and called her sister Mary, Martha informed her, "The good teacher desires to see thee." Mary, hearing this summons, arose hastily, and came outside of the village to the Lord Jesus. Then the Jews who were with her in the house, seeing her rising and going out, followed her. For these her companions then said to each other, "she is now going to the tomb of her brother to weep." Attended by them, Mary coming near to Jesus, and seeing him, falling at his feet, thus spoke:

Mary said: (1130.) "O Lord, if thou hadst been in this place, my brother would never have died."

Satyárthí said: Seeing her with tearful eyes, and the Jews her companions in tears, Jesus, sympathetic, was oppressed with grief; and referring to the dead, asked, "Where have ye laid him?" and received an answer, "Come to see, Lord." Jesus shed tears. Seeing that, the Jews said, "How he loved him!" Others said, "Could not this man, who gave sight to the blind man, have prevented this person's death?" (1135.) Let it be here attended to, learned sir, that the Jews did not burn dead bodies, but placed them, wound in clothes, in excavations. The receptacle in which the corpse of Lazarus was placed was a cave, closed up at the door with a stone. Jesus coming to that place, groaning inwardly, said to the people who were near, "Let the stone be taken away." Hearing this command spoken by Jesus, Martha said, "Lord, he has now become fetid, having been dead four days." Then Jesus said to her, "Did not I say, that if thou wilt exercise faith, thou shalt see the divine glory?" (1140.) The stone being then removed from the door of the cave, Jesus, with upward eyes, thus praised God:

Jesus said: "I bless thee, O Father, because Thou hast heard me. And I knew well, before, also, that thou always hearest me. Nevertheless, on account of the people who are standing by, I said (it), that they may believe that thou hast sent me."

Satyárthí said: Having thus spoken, Jesus, manifesting his death-destroying power, with a loud voice summoned the dead thus, "Lazarus, come forth." Straightway he came forth, his hands and feet wrapped in cloths, and his face bound with a napkin, as he was placed in the cave. (1145.) Then Jesus said to those people who were standing around, "Loosing his bonds, set him free and unimpeded."

Many of the Jews who had come to see Mary and Martha, beholding that divine work, believed in Jesus. But others, going to the Jewish rulers, made known the fact of the work which Jesus had performed. Hearing this, these chiefs, assembled in council, and having consulted together, then spoke thus:

The Jews said: "What do we? for this man does many superhuman works. If we thus let (him) alone, all (men) will believe in him. Then the Romans will destroy our place and race."

Satyárthí said: (1150.) Hearing this, one among them named Caiaphas, the chief-priest of that time, said thus to the people in the assembly:

Caiaphas said: "Ye know not that the death of one man is proper, in order that all the people may not perish."

Satyárthí said: Thenceforward these wicked rulers of the Jews devised many plans for the murder of Jesus.

The story regarding Lazarus which has been now related by me, is in my opinion, distinguished by all the marks of truth. For there is no doubt that Lazarus was really dead. If not then whence the weeping of his sisters? (1155.) Whence the coming of friends to them to comfort them? or whence the corpse fetid, and wrapped in dead clothes. If Lazarus being really dead, had not been resuscitated, why should the Jews have gone, from curiosity, to see him? It is clear that some of the persons who were themselves the witnesses of that work, were the enemies of Jesus. And they, going immediately to the principal Jews, told the particulars

of that work,—thus it appears from the history. If therefore deception had been employed in that work, the chiefs, the Lord's enemies, investigating, would then have unveiled it. (1160.) But they knowing the said superhuman work to be real, sought to stop the proclamation of the account of it in the world. And in order that every trace of this work might vanish from the earth, they plotted to kill Lazarus also. And thus the truth of that superhuman work, which is supported by various proofs, is not to be doubted.

Vedavidwán said: "If you can give any other proof to establish the truth of the history of Jesus, then declare it."

Satyárthí said: Let another proof by which the veracity of the authors of the Christian Scriptures is established, be now listened to. (1165.) Persons who are expert in worldly business for the most part know to distinguish between truth and falsehood. They infer from the modifications of feature, voice, &c., that such a person speaks truth, and such another tells a falsehood. The persons who are speaking falsely sometimes falter in voice; sometimes shame or fear appears in their countenances. But the persons who are speaking truth, being untroubled in mind, do not shew confusion by their appearance or voice. As the truth or falsehood of speakers is discerned by marks, so too the truth and falsehood declared in books (is discerned) by modifications of diction and purport. (1170.) Intelligent men who read many books, distinguishing, know exactly their merits and defects. Such a book is trustworthy, such another is not trustworthy,—this learned men know, after carefully considering the contents of both. Many books are current on earth the untruthfulness of which is proved by their purport and diction themselves. For learned men doubt the truth of a book in which the contents are improbable, and resemble exaggeration. If in any book there be an account of useless wonderful works, credit will be rendered to it with difficulty. (1175.) Thus when it is said that such a god,

for mere sport, raised a mountain with his finger, learned men will doubt it. But all learned men will regard as of possible credit that book of which the contents appear to be devoid of exaggeration and probable. And the book in which there are many expressions and matters indicating truthfulness, at first sight deserves belief. As, the book in which the author relates, without suppressing any thing, the merits and faults of the persons of his own side, is deserving of credit.

Here let this be attended to;—of what character are all the miracles of Jesus which are related in the Gospels. (1180.) In the number of his superhuman works not one useless act was performed by that great souled person for mere sport. He constantly displayed the superhuman power which resided in him for the purpose of attaining some laudable object. He performed divine works to manifest his own glory, and for the deliverance of the miserable, and to increase the faith of his disciples. Again, the writers who composed the Gospels related both the merits and defects of the men of their own party. As it is related in the gospels that Peter, the follower of Jesus, from fear, denying his Lord, became culpable. (1185.) And dulness, want of faith, and other faults of the followers of Jesus are recorded by these honest authors. Passing no exaggerated eulogies on the followers of Jesus, they without guile stated the true account. It is clear from the history itself that, inventing nothing from craft, they related events exactly. But it is only from a perusal that it can be understood by what various marks indicative of veracity the Gospels are distinguished. These Gospels, being translated into the Sanskrit language, can now be easily understood by learned men natives of India. (1190.) Wherefore do you, attentively perusing the Gospels, (seek to) understand the marks of truth which they contain.

Vedavidwán said: At the time when the Christian religion originated upon earth, then many of the Jews opposed Jesus; and the persons who originally at that time became disciples

of Jesus were persecuted by their countrymen, and endured many afflictions; and when that religion was preached in Greece and other countries, there too its new adherents suffered afflictions;—considering this endurance of its first adherents, you infer the truth of this religion. (1195.) But you only adduce texts of the Christian scriptures to prove the endurance of afflictions by these first disciples. Hence I ask can any other proof besides the Christian scriptures be given to establish this or not?

Satyárthí said: The certainty of the persecutions by which the Christian religion was at first opposed is established by many proofs. But in order that a very clear understanding may arise (in) your (mind) on this point, I will relate some historical facts regarding the Jews. When an interval of about forty years had elapsed after the ascension of Jesus, the Romans invaded with an army the country of the Jews. (1200.) And having invested with their army the capital of that country, and captured it, though difficult of approach, they razed it to the foundations. Many Jews were slaughtered in that war, and the remainder were scattered in different places in other countries. Many of them not believing in Jesus, maintained with devoted hearts the ancient religion declared in their own scriptures. Many Jews of their race who continually to this day practise the ancient religion, are to be seen in the world. The book called the *Tauret* (Pentateuch) and other ancient scriptures are preserved by them, and reverently perused. (1205.) And believing in the words of those scriptures, they even now expect a deliverer of their race as about to come. Not admitting Jesus to be the Saviour set forth in their scriptures, they erroneously hope for another to arise different from him. Wherefore if these Jews to this day reject Jesus, then their fathers without doubt in like manner contemned him. For the prejudice which they hold in reference to Jesus is derived by tradition from their fathers and no otherwise. Hence the existence of the enmity of the Jews

towards Jesus, which is everywhere asserted in the Christian scriptures, is well established.

(1210.) And there is no doubt that the Greeks also and people of other races distinct from the Jews regarded the new Christians with hatred. They who promulgate a new religion and forsake the old are almost everywhere persecuted by the adherents of the old religion. That it in reality so happened at the commencement of the Christian religion is proved by the words of Roman authors. But in order that you feel sure on this head, I must now state some details.

When seventy years had elapsed from the ascension of Jesus, there was a certain famous historian named Tacitus.

(1215.) This renowned and profound-minded scholar of Roman descent related the deeds of the Romans, his own race. And these narratives of his, composed in the Roman language, are now partly lost, and partly preserved. In the part of his histories which is still preserved, the following narrative is related by the author.

When thirty years had elapsed from the ascension of Jesus, the event occurred to which I now refer. For at that time a great conflagration being kindled at Rome, and consuming many houses, &c., was very destructive. (1220.) But some of the Romans suspected that this fire was kindled by the design of the emperor, and did not occur by accident. For the emperor of that period named Nero, cruel, and depraved, always passed his time in amusements and debauchery. Having prefaced this explanation, I now extract here from the book composed by Tacitus the substance of what he says regarding the Christians:—

Tacitus, the composer of a history of the Roman empire, "says: But the suspicion that the emperor had caused "Rome to be burnt could not be removed by his efforts "or by his largesses. To put an end to the suspicion "he imputed the crime of setting fire (to the city) to the "persons called Christians, and visited them with severe

"punishments. (1225.) These men called Christians were "abhorred in the world on account of their evil practices, and "were fit objects of punishment. A person named Christ was "the author of the Christian name, and he suffered death in "the time of the emperor called Tiberius. This superstition "being stopped, began again to increase; and having pervaded "the country of the Jews, arrived even at Rome. Some per- "sons, confessing themselves to be Christians, were seized; and "a great number of others indicated by them were also appre- "hended. These men were convicted not so much on account "of the offence of incendiarism, as owing to the hatred of man- "kind. (1230.) Some, enveloped in the skins of beasts, were "torn by dogs; others, their hands and feet being pierced "with nails, were fastened to (beams of) wood (*i. e.* were "crucified). Others of them, their bodies being wrapped in "pitch-smeared clothes, were set fire to in the evening to "give light at night. The emperor himself exhibited these "punishments in his own gardens; and himself looked on, "standing there in the garb of a charioteer. Beholding such "behaviour, the people pitied the Christians, who suffered these "punishments, even though they were worthy of punishment. "For it was thought by the people that punishment was inflict- "ed on these criminals not for the public good, but for the "gratification of the cruel emperor."

Satyárthí said: (1235.) From a consideration of this occurrence related by Tacitus, the evil state of the ancient Christians is clearly understood. It clearly appears that the Romans, followers of another religion, hating their new religion, punished them. And as they suffered many severe afflictions in the time of the emperor named Nero, so too did they, without doubt, before. And from Tacitus calling them depraved, and deserving of punishment, you are not to regard their conduct as having been depraved. For though Tacitus was an intelligent man, yet despising the Christians, and regarding them with prejudice, he did not try to

investigate the truth. (1240.) If, without prejudice, he had sought after the truth, he could have ascertained their pure conduct.

Vedavidwán said: From the mere word of Tacitus, who thus abusively calls the Christians depraved, no stain can attach to their conduct. From the mere fact that the Romans (who were) of a different religion, reviled the Christians, the depravity of the Christians is not established. For people of different religions, impelled by mere hatred, mutually revile each other;—this is frequently seen in the world. For the Saivas (followers of Siva) of our country revile the Vaishnavas (followers of Vishnu), and in like manner the Vaishnavas (revile) the Saivas;—who does not know this? (1245.) If the pure conduct of the Christians is established by proofs, I would not regard in the least the reviling of the Romans.

Satyárthí said: But hear the testimony of a Roman ruler in regard to this point that the Christians of that time were not really depraved. There was a certain nobleman of that period named Plinius, who was the contemporary and friend of the above named Tacitus. When 80 years had elapsed after the ascension of Jesus, he was appointed governor of the country of Bithynia. He found many Christians residing in that country: from the increase of that religion the worship of the gods was almost abandoned. (1250.) But from the prohibition of novel religions in the Roman Empire, the accusation of the Christians was commenced by their enemies. When they were thus accused before the governor, he was in doubt what was to be done in the matter. For excepting the general ordinance prohibitive of new religions, there was no law in force relative to Christians. Hence the governor named Plinius, being desirous to obtain an order, sent a letter to the emperor named Trajan. That letter written in the Roman language is still preserved, and the answer to it sent by the emperor also exists. (1255.) I take from that letter, and interpret the sub-

stance of, (the account) how the governor acted towards the Christians :—

Thus: The governor of the province of Bithynia named Plinius said: "I acted thus in the matter of the persons who "were brought before me accused on account of their belief in "the Christian religion. I asked them if they were Christians, "and on their confessing, I asked them again twice with "threatening. This being done, if they remained obstinate "in their belief, I ordered that punishment should be imme-"diately inflicted on them. I thought that whatever might be "the character of their religion, they deserved punishment "on account of their invincible obstinacy, united with con-"tumacy. (1260.) But others not admitting themselves "to be Christians gladly worshipped the gods, and even "reviled the name of Christ. But it is said that they who "are really Christians, even when they suffer violence, do "not perform the worship and so forth of the gods."

Satyárthí said: He, having ascertained the conduct of the believers in the Christian religion from the mouth of those who knew it, gave this account of it :—

Plinius said: "Their offence is only this, that assembling "on a stated day they in a hymn praise Christ as God. They "bind each other by oath not to perpetrate any wickedness, "but in every way to abandon fraud, theft, and so forth. "(1265.) This being done, they separate, and again assem-"bling in the evening, they all eat together an innocent "meal."

Satyárthí said: And desiring to know the whole truth, Plinius tortured with an instrument of torture two women servants of Christ. These women who were examined, even though they endured sharp agony, did not declare any impure conduct to be practised by the Christians. Having examined the two women, the governor was of opinion that the superstition of the Christians was bad and excessive. Plinius thought that any man who did not conform to the religion established by the emperor was deserving of punishment.

(1270.) He did not reflect that every man ought to practise that which he regards as the true worship of God. It was not understood by the Romans that they who by force cause any one to embrace a religion to which he does not assent, do injustice. Hence Pliny, though a man of understanding, yet devoid of true devotion, reviled the Christian religion, and oppressed the Christians. But having examined them in every way, he found no impure conduct practised by them. But if you wish to understand the truth regarding the Christian religion, then consider its scriptures with attention. (1275.) By doing so, you will learn the purity of the Christian system, and the falsehood of the accusations made by the Romans. Further let the conduct of the devout followers of this system be impartially examined by you. For of those who practise that religion, with hearts penetrated by its doctrine, the inward purity and goodness increase. But it is no ground of objection that many persons confessing this doctrine merely in name, do not practise it as is befitting. For how can the mental perfection of that man into whose heart that true faith does not penetrate, spring from it? (1280.) If seed thrown on the earth does not penetrate within the soil, no fruit will ever spring from that seed, though it be good. And thus it appears from my argument that these ancient Christians endured afflictions for the sake of their religion. Hence there is no doubt that the history relating to Jesus for the sake of which they endured such afflictions, must be true. For what intelligent man would embrace, without examining it, a religion on account of which punishments and other afflictions have to be endured? Hence it is clear that these first followers of the Christian religion, finding it to be established by strong proofs, embraced it.

Vedavidwán said: (1285.) I formerly asked "Why, if the account given in the Puranas of Krishna and Rama be unreal, the story of Jesus told in the Gospels should be true;

and if a belief in the deity of Rama and Krishna arose from exaggeration, why the case was not the same in regard to Jesus." Be pleased to explain here in what manner the story of Jesus, is distinguished from the old histories of Rama and Krishna.

Satyárthí said: I will now explain in what manner the history which we believe, is distinguished from the histories descriptive of Krishna, &c. The persons who composed those histories of Krishna and Rama were all of the Brahman caste, and respected in India. (1290.) The Sudras and others thought, "Whatever these learned men teach us regarding the worship of the gods, that we ought to believe." I said in our former discussion that the creed of this country from the first gradually experiencing a change, at last assumed a different form. There was at that time no opponent of the change of creed which thus happened in this country. For that change of creed arising by degrees was not the cause of any injury to the chief men of this country. Hence whatever alteration of creed the Brahmans originated, that others also, their followers, received without opposition. (1295.) But at the commencement of our religion, every thing happened differently; for many persons were opponents of that creed. These keen-sighted enemies fully examined the events concerning Jesus, as I mentioned before in detail.

Vedavidwán said: Formerly many Buddhists lived here in India; and they, from difference of creed, were strongly opposed to the Brahmans. Hence if these Brahmans had composed false stories of Krishna and Rama, would not the Buddhists have refuted those stories?

Satyárthí said: Undoubtedly there were many Bauddhas here in India, who abandoning the ancient Brahmanical religion, embraced another creed. (1300.) But they, though bent on refuting the opinions of the Brahmins, were not able to destroy their honour and power. For the Brahmans having been long regarded in this country as venerable, held all the men

of other castes in subjection. Hence though some, forsaking the Vedas, became Bauddhas, still others remained attached to the Brahmans as before. And all these men of that time who were partizans of the Brahmans, believed in the authority of the Brahmans as before. And whatever new stories of the gods the Brahmans invented, these all their unthinking followers faithfully assented to.

Vedavidwán said: (1305.) You say that formerly the men of other casts regarded the Brahmans as venerable, and obeyed them. But it is well known in the world that Buddha, arising endeavoured to destroy the religion of the Vedas and the pre-eminence of the Brahmans. But such being the case, there is no doubt that great damage would arise to the gains and the honour of the Brahmans. Hence I ask, If the Brahmans were powerful, why did they not oppose the rise of the Bauddha religion? If the people of other castes were in subjection to the Brahmans, why did these people of other castes follow the Bauddha religion? (1310.) For you said that when a new religion becomes the cause of injury to the chief men, they obstruct its followers with punishments. Wherefore in conformity with your argument, opposition on the part of the Brahmans, and the defeat of the Bauddhas was certainly necessary. Hence if the Brahmans were really powerful, why did they not oppose by punishments the increase of the Bauddhas?

Satyárthí said: Listen to the following solution of the doubt which you raise on this point.

You have expressed a doubt, "If the Brahmans were powerful, why did they not oppose the Buddhist religion, though it was hostile to them?" (1315.) Here let this be first attended to, that no trustworthy book exists from which the truth can be accurately learned. For in the ancient and still extant books of the Buddhists there is much exaggerated and improbable matter. Hence I shall concisely state the substance of the account contained in the Buddhist books which on

consideration I find to be probable. There lived formerly a person named Gautama of the race of Sákya, and royal (Rajpút) caste; who being indifferent to the world, embraced asceticism. He, abandoning his paternal home from devotion to the (pursuit of) true knowledge, visited many famous Brahmans in the hope of attaining it. (1320.) But not being satisfied with certain of their doctrines, he set up a new Buddhist religion, different from the religion of the Vedas. Though he promulgated various doctrines previously unheard of, he yet admitted other doctrines acceptable to the people. Just as a revolution of births is declared in the Brahmanical Sástras, so is it also held in form of doctrine promulgated by Sákyasinha. And of the new principles of belief which he proclaimed, some were exceedingly pleasing to the people. For Gautama declared that men being freed from the thraldom of further births, may obtain extinction *(nirvána)*. (1325.) And he said that liberation could be attained by men of all castes, and that no learning was necessary for its acquisition. Without doubt the doctrine that liberation might be obtained by all men without distinction was acceptable to people of low caste. And Sákyasinha, being always devoted to the practice of righteousness, pleased all men by his continence, liberality and so forth. He, abandoning the language of the Sástras (Sanskrit), going about, taught the people the principles of his religion in the simple vernacular language. Wherefore, being attracted by his acceptable instructions, many persons of this country embraced the creed delivered by him. (1330.) And the Brahmans, though long powerful and reverenced, were unable to stay the increase of the Bauddha religion. For many of the common people, being devoted to the creed delivered by Sákyasinha, took its side. And it is said in the Buddhist books that some kings of that time being attached to Sákya, embraced his religion. Hence the Brahmans of that day though hating the Buddhists, destroyers of the respect (which was paid to themselves), could not stop the in-

crease of their religion. But though many persons followed the Bauddha sect, yet many others adhered to the Brahmans. (1335.) And these partizans of the Brahmans, just as they had regarded them as authoritative before, so too afterwards. At length when many centuries had elapsed, the Brahmans having waxed powerful, expelled the Buddhists from India.

Vedavidwân said: If you wish to give any other proof to establish the divine origin of your religion, let it now be given.

Satyárthí said: It is another proof of that religion that ancient prophets declared beforehand the future advent of Jesus. There were certain famous religious teachers, beginning with Moses, who were born in the country of the Jews long before the birth of Jesus. (1340.) And they, being instructed by the divine spirit, declared that a certain great deliverer of the people was about to be manifested. And referring to this future deliverer, the bestower of happiness, they described various marks which were to be (found) in him. As thus, that he would be born of a certain race, and in a certain town, and would endure affliction;—they stated these and such other details regarding him.

The books in which the marks of the deliverer who was to appear were described by them are preserved till now. And the marks which they declared should be found in that deliverer, were combined in Jesus. (1345.) And by this it is established that Jesus was in reality the bearer of a divine religion, and the divine redeemer of mankind. For without divine instruction, the prophets could not make the declarations which they did. No such man has ever been born in this world who without being taught by God could beforehand declare the future. But Jesus who by the divine command was indicated as the deliverer of men, must without doubt be really the redeemer of the world. But from a desire of abridging the discussion, I cannot now state in detail the sayings of the prophets. (1350.) But if hereafter in the

course of the discussion I find an opportunity, I shall give some examples of their sayings.

Vedavidwân said: I have now heard with attention all the history of the Lord Jesus which you have to-day related. I have also considered all the arguments which you have employed to prove the credibility of his history. So considering, I infer the antiquity of the Christian scriptures, and the reality of the events related in the Gospels. But the superhuman power of Jesus being thus admitted, the authority of his doctrine will at first sight he proved. (1355.) But at the beginning of the discussion we agreed that two marks of divine revelation were required in religious books. The first mark, viz. the existence of superhuman power in the promulgator of the Sastra, has been considered by us in relation to Jesus. An examination of the second mark, viz. purity of contents, now remains to be made. In order that I may thoroughly test the Christian Sastra, you should now explain its purport. This being done, it will become clear whether the second mark which proves the authority of a Sastra is to be found in it or not.

Satyârthí said: (1360.) We believe in the divine revelation of the *Tauret* (Pentateuch) and other scriptures of the Jews. The knowledge relative to himself which God gave to mortals before the time of Jesus is declared in the Pentateuch, &c. I will succinctly extract and propound to the best of my power the doctrine stated in the Jewish and Christian Scriptures. There is one eternal God, self-existent, of immeasurable understanding, of boundless power, infinite, of holy nature, and merciful. Besides him there has been nothing unbeginning: He himself created all things from non-existence. (1365.) He called into being the material objects which are in the world; he is also the creator of souls before non-existent. He, the Lord, has constituted and governs the order of the whole creation, and, merciful, upholds all the creatures formed by himself. He desires that righteousness only should always be wrought

by those living creatures in whom he has created a perception of righteousness and unrighteousness (conscience.) If they practise righteousness with a pure heart, then He, himself pure, is propitious to those good men. But if, rebelliously forsaking righteousness, they practise sin, he is displeased with them, and will at last punish them.

(1370.) In the beginning God created one man and one woman, and placed them in a happy garden to live. And they, being both formed by God perfect in soul and body, and worshipping their God aright, obtained nothing but happiness. But, alas! this happy condition was soon lost; for they having fallen, generated a fallen race of men. I extract from the scriptures the distressing detail of the manner in which they fell from a pure state into depravity. There was a glorious angel, at first sinless, who having fallen by his own will, became the enemy of God. (1375.) That evil One, named Satan, beholding with envy the good state of the parents of mankind, plotted the ruin of their perfection. God had commanded the parents of mankind, "Ye shall not eat the fruit of a particular tree." But reflecting that if they should break the command of God, their destruction would ensue, Satan first beguiled the woman. Assuming the form of a serpent, he went to her and said, "From eating the fruit your death shall not ensue." She, deceived by his words, ate the forbidden fruit, and caused her husband to eat, (thus) destroying the world's happiness. (1380.) When they had thus broken the divine command, their perfection perished, and they both became corrupted in nature. Being displeased at such a transgression of his commandment, God expelled from the happy garden that first fallen pair.

Vedavidwán said: The merciful God desires the welfare of his creatures; and is able at once to defeat the force and craft of the wicked. Wherefore I ask, why did not the Lord deliver the parents of mankind from the craft of the wicked Satan?

Satyárthí said: God, who is certainly merciful and omnipotent, in every way desires the highest good of his creatures. (1385.) If that omnipotent One had willed, he could undoubtedly have preserved the first two human beings from the deceit of Satan. But I cannot tell from what cause he did not obstruct the power of Satan, and prevent their fall. How can the weak understanding of men know for what (purpose) the infinite and omniscient ruler of the three worlds does such and such acts? And in our scriptures no explanation of the doubt which you have raised, is to be seen stated. Being unable thoroughly to understand such deep points, learned men should remain content with ignorance. (1390.) A firm faith should be entertained that whatever God does in carrying on the course of the creation is all just. Human ignorance is the cause of the doubt which men raise in (regard to) the works of God, and not the imperfection of the divine works.

But though I am unable perfectly to remove your doubt, yet listen to some explanation of it which is given by the wise.

If free and able to will righteousness or unrighteousness, a man can merit praise or blame. But if not free, and unable to will righteousness or unrighteousness, a man can merit neither praise nor blame. (1395.) For if any one, unable to act otherwise, from necessity will a good deed, he cannot, learned sir, be an object of praise. And if, unable to act otherwise, any one, from necessity, wills a bad deed, he can not, in like manner, be deserving of blame. But how is the man who is not free and unable to do either good or evil, being devoid of good qualities,—how is he distinguished from an insensible machine? But in order that the meaning intended by me may be quite clear, I will state a fictitious illustration. Once on a holiday a certain person commanded his two young sons, "Do not to-day go any where out of the house." (1400.) But in order that the younger son might not infringe the order, he gave him a certain potent

medicament to drink. Its power was such that, overcome by drinking it, people could not will contrary to the command of the giver of the potion. Hence he, having drunk the medicament, being deprived of freedom, could not will any thing but obedience to his father's command. But wishing to try the disposition of the elder son, his father left him free in the house, and went out. As commanded by their father, these two boys both remained in the house; but of them, acting thus, the elder only was worthy of praise. (1405.) For though desirous to see the sport, yet restraining his curiosity, the elder boy, although free, did not go out of the house. Being able of his own will to stay inside of the house or to go out, he restraining his own desire, respected his father's command. But being unable to act or will otherwise than his father wished, the younger (son) did not merit praise, though he did not infringe the order. For egress was not in his power, he being destitute of free will: from necessity, and no otherwise, he stayed in the house. If he had been free, possessed of a will of his own, perhaps he would have broken his father's command, and gone out. (1410.) Hence no trial having been made of the younger son, it is not proved whether he was a respecter of his father's command or not. Hence from the absence of freedom, though he was not a transgressor of the command, he was neither a fit subject of praise nor of blame.

As this elder son was left by his father free, so too God constituted the parents of mankind free. They were able to respect or to break the Divine command: the Creator placed both righteousness and unrighteousness in their power. But the case being so, if they had remained steadfast in righteousness, they would have merited praise, having practised righteousness by their own will. (1415.) But as they rebelliously broke the Divine command, they became blameworthy and punishable. But violating the command, they

voluntarily fell from righteousness; no blame can thence attach to God.

Vedavidwán said: The parents of mankind having thus fallen into a state of corruption, you should thereafter relate the conclusion of their history.

Satyárthí said: Having broken the Divine command, they became corrupt in nature: they were no longer able to practise righteousness perfectly as before.

A behaviour outwardly pure, and the external performance of enjoined works is not truly righteousness. (1420.) It is he alone who with a pure heart perfectly performs all duties who is a righteous man; no other is righteous. I will briefly state the duties by practising which a man can be perfectly righteous before God. First, love to God should be practised more than all; for God is the best of all objects of love. He is the maker, preserver, and lord of all living creatures; wherefore men should love him supremely. Another great duty is that men should act towards others as they wish that others should act towards them. (1425.) All men, seeking their own happiness, wish that others should practise justice, truth, mercy, love towards them. Wherefore it is a necessary duty that men should always practise truth, mercy, love, justice towards other men. And he who does not perfectly and constantly practise all these duties in thought, act, and word, is not righteous. But where is such a practiser of righteousness to be seen in the world? all are corrupt in outward and inward conduct. There is not in the world, and has never been, a person in whom God does not see innumerable faults. (1430.) If you ask whence this corruption of mankind has arisen, I would answer it is hereditary. When the parents of mankind broke the command of God, their internal nature experienced a great depravation. Such as were the parents, such did the progeny become; for good fruit cannot be produced from a corrupt tree. From that first pair all men of all races who inhabit all countries have successively

sprung. And the corruption which then entered into the nature of the first parents, being successively derived, has pervaded all men sprung from their race.

(1435.) Being displeased at (their) disregard of his command, God expelled that man and woman from the happy garden, as I said. "Let the pains of labour be endured by the woman (who shall remain) subject to her husband, and toil and death by the man:" thus he fixed their doom. But lest they should become despairing from the dread of future misery, God, thus comforting them, cursed the serpent.

God said: "Because thou hast done this deed, therefore "thou art most cursed; and going on thy belly, thou shalt "always eat dust. I will put mutual enmity between thy "seed and the woman's: it shall wound thy head, and thou "shalt bruise its heel."

Satyárthí said: (1440.) We consider the sense of these words to be that "Some deliverer of mankind is coming to destroy the power of Satan."

After the foresaid fall of the first parents of mankind, progeny was born to them and began to increase. From its want of connection with my subject, I cannot state the whole history of mankind which is narrated in the Jewish scriptures. I shall only succinctly narrate the substance of so much of the history of the human race, as I shall find to be relevant. When the number of men increased, sin greatly augmented, and the earth was filled with violence and other offences. (1445.) Decreeing the punishment of those wicked men, God destroyed the inhabitants of the earth by a dreadful deluge. Noah only, a good man, taking refuge in a large ship, was, on account of his righteousness, saved from destruction with his family. Afterwards, when the waters were dried up, the race of men sprung from the three sons of Noah began to increase and spread upon the earth. At first the men of that time knowing the only true God from the instruction of their fathers, worshipped him only. But gradually men forsook the service

of Him who only should be served, and began to serve various gods and goddesses. (1450.) And worshipping evil gods with abominable rites, almost all the men of that time became corrupt in conduct. For the augmentation anew of righteousness which had thus declined, the merciful God again manifested the knowledge of himself to men. Summoning a good man called Abraham from his country, the Lord said to him, "Go to another country, which I shall point out." He having received the Divine command, leaving his own house, and going to the country called Canaan, dwelt there with his wife. God made a covenant with that good and faithful man, and promised him many excellent boons; (1455.) And said to him, who was aged and had an aged wife, "Thy wife shall bring forth a son, the father of a great race. I will cause to dwell in this land thy numberless progeny, and the whole of mankind shall through thy family obtain blessing." This Divine promise intimating a blessing to mankind, though obscure in purport, indicated the deliverance to be wrought by Jesus. The promise relating to progeny was soon fulfilled; and shortly a son was born to the aged pair. From that son descended from Abraham, named Isaac, a son named Jacob, afterwards sprung. (1460.) And afterwards from Jacob twelve sons sprung; and from them were derived the twelve tribes of the Jews. A famine having afterwards arisen, Jacob with his sons leaving his native country came to the land of Egypt. His descendants having by degrees increased exceedingly in that country, the king of that country began violently to oppress them. But God desiring to deliver that people beloved by himself, appointed a religious teacher named Moses to be their leader. He, having obtained superhuman power from God, amazed the people of Egypt with fearful portents. (1465.) And having victoriously led the people of his own tribe from that country, he brought them to a mountain called Sinai in the country of Arabia. Appearing there with fearful glory, God taught Moses the religion to be observed by the Jews.

Vedavidwán said: I wish now to learn some particulars of that religion which was enjoined by God upon the Jews. What, learned sir, was the distinguishing character of that religion? Is it distinct from the religion of Jesus?

Satyárthí said: The command that "Besides one true God no other is to be worshipped," is the chief characteristic of the religion of Moses. (1470.) In that Sàstra various duties, the sacrifice of animals, &c., are specified; but I cannot here state all the details of this. The manifold order of sacrifice which is enjoined in these Scriptures was ordained by God to remind (men) of sin. The shed blood of beasts cannot take away sin: a greater sacrifice than that is required for the deliverance of men. The order of sacrifices enjoined by Moses was ordained to point to the sacrifice of himself which was about to be offered by Jesus for the deliverance of men. And God designed that religion declared by Moses to be of short duration and not perpetual. (1475.) As a father educates his child by instruction suitable to a child, so the Lord instructed the Jews by the Mosaic institute. For all the men of that time, Jews and others, were of uncultivated understanding, and had not attained to the maturity of knowledge. But when manifold science had increased in the world by degrees, men became at length lettered and intelligent. The human race having thus become fit for the reception of the Christian religion, God established the religion of Jesus.

Vedavidwán said: Having thus explained the characteristics of the Mosaic scriptures, be pleased now to continue the further course of your narrative.

Satyárthí said: (1480.) That Moses thus said, "God shall hereafter raise up in your race another religious teacher like me. Whatever he commands you, you behove to do: and whosoever does not regard him, shall be destroyed." In these words the future coming of Jesus is intimated, as we believe.

Protected by God the Jews then reached the land of Canaan, and began to dwell there. God designed that in the holy tribe of the Jews His pure knowledge and His pure worship should abide; (1485.) and that from thence the pure light of holy religion should spread through other countries, though wrapped in the darkness of error. But the ungrateful Jews forsaking God, the giver of happiness, began to worship many evil deities. But when they thus fell, and forsook God, then, forsaken by Him, they fell into various calamities. But when they repented of their offence, and again worshipped God, He again regarded them with kindness. And for the guidance of those wanderers from the good way, God sent many religious teachers, the bearers of His commands. (1490.) These good men taught devotion to God; and towards men kindness, justice, integrity; and other duties, as binding. And having by Divine inspiration acquired an insight into the future, they intimated beforehand things which were to take place thereafter. And almost all of them exultingly made known a certain wondrous deliverer of men as about to appear in the world.

There was an ancient king of the Jews called David, valiant in battle, and a devoted servant of God. He obtained from God the following promise indicating the perpetual continuance of the kings of his race. Thus; (1495.) "Thy race shall abide continually, and thy kingdom always: and thy throne shall be perpetually established."

By that mysterious promise, learned sir, we consider that the future manifestation of Jesus, the lord of the world, was signified. For the human kings sprung from David having become corrupt, fell into calamity, and lost their dominion over the Jews. But Jesus who is divine, becoming incarnate in the race of David, and again ascending to heaven, became the king of men.

When 250 years had elapsed after David, there lived a renowned prophet called Isaiah. (1500.) This holy man, whose

inward eye was illuminated by divine light, beholding the future glory of Jesus, related it:

Isaiah said: "To us a child is born; to us a son is given; who shall bear on his shoulder the burthen of royal authority. This child shall be celebrated by these names, *wonderful, counsellor, the mighty God, eternal, the prince of peace.* Of him, seated on David's throne, the kingdom shall always increase, peaceful, and established for ever by justice and righteousness."

Satyárthí said: And again, describing a future event as past, Isaiah thus celebrated his endurance of suffering for mortals. (1505.) Extracting this text of this prophet, I shall now concisely translate its substance only.

Thus; Isaiah said: "He was afflicted, and distressed, and despised by men; but it was our distress which he endured. He was esteemed to be smitten by God, and afflicted; but it was for our sins that he was smitten. In order that we might obtain health by the chastisements which he endured, punishment beneficial to us was endured by him. Going in our own way, we all have strayed; but God caused him to suffer our punishment. (1510.) Though bitterly afflicted he endured, and spoke nothing: like a lamb led to the slaughter, he remained speechless. Being slain by violence, he gave up his life, bearing the sins of others; and though himself innocent, he was reckoned among the guilty. Having offered up himself a sacrifice, after his sufferance of affliction, he, long-lived, shall be content, beholding the offspring which shall be derived from himself. My righteous servant, bearing the sins of others, shall purify many men by the knowledge of himself. Wherefore I will give him a portion with the mighty; with strong heroes he shall divide the spoil."

Satyárthí said: (1515.) In my opinion there is no doubt that this text of the prophet was fulfilled by the death of Christ. Just as Isaiah described the sufferings of the Saviour of men, such did Jesus endure, having become a sacrifice

for the sake of men. But in order thoroughly to ascertain this, do you yourself read the account of the death of Jesus stated in the Gospels.

After Isaiah another prophet named Micah thus indicated the future birth-village of Jesus:

Micah said: "O thou town of Bethlehem Ephrata, in the Jewish country art thou accounted small among the thousands of the Jews? (1520.) He who is to be the king of Israel* shall issue from the midst of thee; but his going forth has been from before, eternal."

Satyárthí said: But that Jesus was really born in the town named by Micah is clear from his history as given in the gospels.

You must understand that there are some other texts in the books of the prophets relating to that future deliverer. But being afraid of prolixity, I cannot extract them; if you are desirous to know them, examine them elsewhere.

There is no doubt that all these prophets lived long before the birth of Jesus. (1525.) The collection of books in which their prophecies are recorded, was composed long before Jesus. And that complete collection of the books of the prophets, composed in the Hebrew tongue, is still current. About 300 years before the manifestation of Jesus, that whole collection of books was translated into the Greek tongue. Hence there is no doubt that these prophets declared the future birth of Jesus long before he was born. But without divine monition no man knows, or ever knew, future events. (1530.) Hence a divinely communicated knowledge and nothing else, was the cause of their declaring beforehand the future history of Jesus. But he who was designated as a redeemer by religious teachers commanded by God,—this Jesus must without doubt be a Divine redeemer. Led by

* The word *Israel* is to be understood as signifying the Jewish people. (Note in the original.)

these sayings of the prophets, the Jews expected the future manifestation of a deliverer. At length at the appointed time and in the town which had been foretold, and in the family of David, which had been indicated, the Son of God was born. All the marks of the future deliverer which the ancient prophets had specified were found in him. (1535.) I before informed (you) of what character his birth, conduct and death were. The account of Jesus which I stated at the beginning of our conversation will all have remained perfectly in your recollection. He is the Son of God, and having assumed the nature of man, he, the innocent, suffered death as the substitute of men: and thus suffering death in behalf of all men, he performed an atonement of power to take away sin: those men, seeking salvation, who take refuge in him with devotion and faith and always live righteously, shall obtain salvation: (1540.) the good will attain eternal felicity, but the wicked (suffer) eternal punishment,—such with other doctrines are declared in the Christian scriptures.

Vedavidwán said: From such a summary only, a clear idea is not derived: you should state the whole of your own creed at length. How was there a necessity for a redeemer of mankind? why could men not obtain salvation by their own efforts? And how could Jesus, becoming man, and offering himself a sacrifice, take away the sins done by others? And in some places you have called Jesus the son of God: but how can there be a son of the incorporeal Supreme Spirit?

Satyárthí said: (1545.) I (will) now state whatever answer I can make to these your questions. But with such deep subjects we who are of slender understanding should deal with humble minds. The very small understanding of men cannot fully comprehend the whole truth in regard to the infinite God. Wherefore the doctrine which is propounded in an authoritative Sástra ought not to be hastily rejected. Your first question is, *How had men occasion for a redeemer?* hear the answer to it. (1550.) I said before that the corruption

derived successively from the first parents of mankind pervaded all their offspring. In consequence of that hereditary depravation all men from the day of their birth are naturally corrupt in heart. From that natural corruption, they, not perfectly wishing to do good works, are prone to evil deeds. Such proneness to evil deeds is seen even in children: for various faults are found in them even when of tender age. And the buds of corruption which exist in them even in childhood, burst forth in youth and bring forth evil fruit. (1555.) Though such proneness to evil deeds exists in men, still no one's free-will is thereby destroyed. For though by corruption of nature prone to evil practice, men can, if they will, cease from sin. Hence when men leaving good deeds, practise evil deeds, they do this of their own will, and not in consequence of necessity. Hence feeling in their own hearts their guilt, they are for the most part alarmed, and afraid of future punishment. And this is seen in almost all countries: in the people of all countries a sense of their sin is to be found. (1560.) And apprehending the gods to be displeased by their sins, they, agonized, fear that divine punishment is about to ensue. Wherefore to appease the dreadful wrath of the gods, they offer up to them various propitiatory sacrifices. By these propitiatory sacrifices, and purifying atonements, the sense of sin existing in the hearts of men is manifested. For if these persons did not regard themselves as punishable on account of their sin, they would not offer propitiatory sacrifices to the gods. And by the incarnations mentioned in the Sástras of this country, the misery of men occasioned by sin, and their need of a saviour is indicated. (1565.) Though I regard the alleged incarnations of Vishnu as unreal, still by them the desire of men for salvation is displayed. In the following passage of the well known Gítá, Krishna is mentioned by the author as thus speaking:

Thus: "Whenever, Bharata, there is a decline of righteousness, and a rise of righteousness, I create myself. For the

deliverance of the good, and the destruction of evil doers, I am born in every *yuga* (age)." The poet who thus imagined Krishna to speak, felt, as it appears to me, the need of a divine saviour. Though he does not declare Krishna to have become a sacrifice for the removal of sin, still the evil estate of men is indicated by his words. The sense of their own corruption which is felt by men was put into their hearts by God. (1570.) God thus intimates his anger against sin, and desires to draw afflicted men to take refuge in a saviour. In truth God being exceedingly displeased with sin, has ordained that punishment shall of necessity be endured on account of it. The man who does not constantly in mind, word, and deed, practise righteousness perfectly, deserves punishment. God, being himself perfectly pure, untouched by sin, requires perfect righteousness in all respects to be practised by men. But all men, as they do not perfectly practise such righteousness, deserve the divine wrath and punishment. (1575.) But the Son of God himself descending into the world, endured, as the substitute of men, the punishment which should have been suffered by men themselves. The atonement made by this holy and glorious Son of God is able to take away all sins. For how must not the purifying power of the sacrifice of himself which this holy (being) offered, be unbounded? And God who alone is able to execute and to remit the punishment of sin, himself appointed Jesus to be the taker away of sin. Hence he, appointed by God to redeem mankind, is able perfectly to save,—of this there is no doubt. (1580.) Those who, desirous of salvation, resort to him with devotion and faith, and continue in (the practice of) righteousness, will be saved. And thus it is established that men, being unable to save themselves from punishment, obtain deliverance through Jesus.

And as the race of men needs deliverance from punishment, so too it needs mental strength for the fulfilment of righteousness. For in consequence of their natural

corruption, and the practice of sin, men being confirmed in sin, cannot become perfect in righteousness. Even though wishing to practice righteousness, they do not practise it as they ought; and though desirous of forsaking sins, they fall into sins. (1585.) Hence without obtaining divine aid for the practice of righteousness, men cannot practise conduct pleasing to God. But by those who, taking refuge in Jesus, continue steadfast in the good way, internal power and purity are gradually attained.. But being about, learned sir, to state the detail of this hereafter, I shall now declare the divine nature of the Lord Jesus. And do you hear with impartiality all that I shall say, to the best of my ability, on this mysterious subject.

There is one God, unbeginning, almighty, everlasting, omniscient, most pure, infinite, and merciful:—thus we believe. (1590.) But in that Supreme Spirit, God, though he be but one, there is a trinity of persons: thus it is believed by Christian scholars.

This doctrine declaratory of a trinity of persons in one God is understood from a consideration of a multitude of texts in our scriptures.

And the threefold distinction of *Father, Son, and Holy Spirit,* is frequently employed by the scripture writers in reference to God. Though such a trinity of persons is declared to exist in God, still no prejudice accrues to the unity of God. For in many texts of our scriptures the unity of God is clearly declared. (1595.) The Father is God, and the Son God; and the Holy Spirit is God; thus we believe. Nevertheless three Gods are not held by us; but only one God, possessed of a trinity of persons.

Vedavidwán said: By you, O learned sir, God is defined to be one: how then can three persons be conceivable in one?

Satyárthí said: The very slender understanding of men cannot fully comprehend the nature of the infinite God. Of what kind the mutual relation of the divine Persons is, and of

what kind their distinction:—this exceeds my knowledge. (1600.) But thus much we know: these three divine Persons are, without doubt, distinguished by equal divine attributes. In power, glory, and perfection, the Father and the rest are equal; and they, distinguished by unity of trinity, have only one will.

But these three, the Father and the rest, perform distinct offices in accomplishing the salvation of men: such is our creed. For thus it is said in the scripture that God, the Father, loving men, sent his own Son for their deliverance: and God the Son, assuming on earth the nature of man, and offering up himself a sacrifice, rescued mankind: (1605.) And God the Holy Spirit, sent by the Father and the Son, imparts faith to men, and purifies their hearts.

Vedavidwán said: How is Jesus called the *Son* of God? How can paternity and sonship exist in the Supreme Spirit?

Satyárthí said: The words paternity and sonship, when applied to the Supreme Spirit, intimate some deep and wonderful spiritual relation. But the determination of the nature of that relation of these two divine persons transcends human thought. On such a deep subject the confession of their own ignorance should be gladly made by wise men; for in this there is no ground for shame. (1610.) In such a matter, so much only can be known as is understood from the scripture, and nothing further. But in our scriptures God has no where made a clear explanation of this mysterious subject. God has given only so much knowledge of himself as he esteemed to be necessary for the salvation of men. But wise men, having their hearts divested of pride, should be content with the limit thus assigned to men's understanding.

But in order that you may perceive the goodness of this religion, I shall concisely state its principles. (1615.) I will also declare here the love to God which should be practised by good men, from a consideration of this faith.

God created the first parents of mankind sinless; but they voluntarily falling from righteousness, sunk into sin. God

beholding that evil estate of the human race, sent his eternal Son for their deliverance. In the formation of this great scheme for the redemption of men, the most excellent justice and mercy of God appear. For the just ruler of the three worlds did not think fit to pardon, without an atonement, the transgressors of his commandment. (1620.) But the fallen race of men, corrupted by sin, could not itself make a pure atonement, which could put away sin. For the performance of an atonement capable of removing sin there was need of a most holy divine person. Hence the eternal, and beloved Son of God, being sent by his Father became himself a holy and sin-destroying sacrifice. Thus giving up his own Son from his side to become a sacrifice, God manifested his justice and his wonderful love to men. Is it not a wonderful thing that God himself sent his beloved Son from his abode of glory to earth for the sake of ungrateful men who had broken his commandments; (1625.) and caused him to assume the suffering nature of man on earth, and to endure direful anguish? And who may describe the mercy of the Son, who being sent by the Father, and descending voluntarily to earth, suffered death for the sake of his enemies? He veiling his divine glory, and being born as a child on earth, though the Lord of the world, behaved as a poor mortal. A patient teacher of the ignorant, and benefactor of the wretched, he displayed in every way a love to men unknown before. And having endured sharp agony to cleanse the sins of others, he himself, though untouched by pollution, voluntarily suffered death. (1630.) Must not those whose hearts are not duller than stones, love him who showed (this) transcendant love? But having thus accomplished by his own death the redemption of men, the Son of God by his own power broke the bonds of death. And having again ascended to his abode of glory with his Father, he regards with an eye of mercy the world which he has redeemed. And at the end of the world that Jesus, the Son of God, will come in glory to judge all mankind. Having justly determined the destiny

of all men according to their deeds, he will award blessedness to the good, and misery to the wicked. (1635.) What wise man will not in fear and faith take refuge with so glorious a person, of immeasurable power? They who led by the Holy Spirit, believe in Jesus, and strive after purity of heart, shall obtain salvation. But they who, hearing the auspicious tidings of that redeemer of the world, reject them from evil bias, shall incur misery.

But it appears from the scriptures that all who pray for the aid of the Holy Spirit shall obtain it. As it is said in the gospel composed by Luke: "Ask and it shall be given to you; seek and ye shall find; and earnestly knock at the door, and it shall be opened. (1640.) He who asks, obtains; he who seeks, finds; and for every one who knocks at the door, it is opened. What father would give a stone to a son asking bread? or who would give a serpent to a son asking for a fish? If ye, then, (being) evil, give good things to your children, shall not God rather give you the Holy Spirit?"

But let it not be thought that all the persons called christians who are to be seen in the world are real christians. For many who are called christians, confessing Jesus outwardly, but destitute of devoutness, set their hearts strongly on the world. (1645.) But those persons who, believing in Jesus with devotion, worship God with love and fear, are true servants of Christ. Though full perfection is not attained by them in this world, they nevertheless more and more gain an increase in righteousness. Being strengthened in the way of righteousness by the power of the Holy Spirit, they always increase in purity of heart, and in good works.

In order that the peculiar character of true christians may appear, I must give a description of such persons. The man who is a real christian serves God continually with a devout heart and with reverence. (1650.) Contemplating His boundless power, understanding, perfection, and goodness, he knows

that Lord to be a most excellent object of love. "How wonderful is His greatness who created, preserves and governs this vast world filled with living creatures! How inconceivable is the understanding of that omniscient* Being, who perfectly established and governs the order of the three worlds! How pre-eminent is the mercy of that Being, the treasury of bounty, who bestows various pleasures on ungrateful men! But especially, who can describe the love of Him, who giving up his own well-beloved Son, sent Him for the redemption of mankind?"

(1655.) Reflecting on these and such like truths regarding God, real christians entertain a strong devotion towards him. He whose heart is thus penetrated by a strong devotion, earnestly strives to do what is pleasing to God. Restraining the selfishness existing in his own heart, he says "Let not my will, but God's, be done;" and that "I ought to give myself up to him who has continually shewn wonderful mercy to me." Thus giving himself up for the service of God, he is far more blessed than persons who seek their own selfish objects. (1660.) Such a sacrifice of their own will, made for the sake of God, is the most excellent duty of men, and occasions the highest joy. Nevertheless it is nowhere enjoined in the Christian scriptures that the world should be abandoned by holy men. For the perfection of men is attained by activity, and not by inactivity: thus has God constituted their nature. Without practice proficiency is not attained in science; so too strenuous practice is required for the increase of righteousness. Excessive cupidity and lust and the other internal enemies of men cannot be conquered without a continual contest. (1665.) Therefore for the attainment of perfection, strenuous efforts ought continually to be made by good men; for it is not attained by inactivity. And activity is by its nature more excellent than inactivity; for

* Literally, *who knows the three times*, i. e. past, present, and future.

inactivity is barren, but activity is fruitful. For the objects of human pursuit which are esteemed most excellent by the wise are all to be acquired through action, and no otherwise. But the understanding of the person who abides in the wilderness, practising inactivity, declines, and his mental action is dried up. As the body becomes feeble without exercise, so the mental power of the anchorite decays. (1670.) From indolence he himself does not increase in perfection and in knowledge, and being alienated from the society of men, he does not benefit others. From the family and other affections which God has placed in men, spring various mutual duties. Thus, from the mutual relation which exists of father and son, result the different duties to be practised by these two. The son ought to honour the father, remaining in subjection to him; and the father ought properly to govern and maintain the son. And all men, being the sons of one God, ought on account of their brotherhood, to do good to each other mutually. (1675.) If all men do not practise their respective duties which have reference to others, then how can the good of all men be accomplished? But if all practise their duties towards others, then the good of all will undoubtedly be well accomplished. Hence it is inferred certainly to be the will of God that all men should practise their duties towards others. "I ought always gladly to do the work of the station to which God has appointed me for the purpose of activity: I ought not voluntarily to relinquish the work entrusted to me to do, by the maker of the world:"—thus devout men consider. (1680.) Displeased with deluded ascetics who torment themselves, God wishes pleasures to be moderately enjoyed by the good. No doubt contemplation and the worship of God ought repeatedly to be practised by good men. But it is not proved by reason that men, forsaking other works, should practise His worship only. For God not desiring that the contemplation of Himself should be always practised, requires that a fruitful activity should be practised by all good

men. That activity is fruitful which will increase one's own purity of mind, and strength of understanding, or be beneficial to others. (1685.) Such activity, promotive of one's own happiness or of that of others, without doubt, pleases God But let good men, remembering that the all-seeing God is always near them, always do works pleasing to Him.

But the activity which is seen in Christian saints, springs from love seated in their hearts towards God. "I ought always to strive to fulfil the will of that God who has sent his Son and redeemed me: and I ought to give myself up to that Jesus who offered up himself a sacrifice for my redemption:"—thus they speak. (1690.) Hence, impelled by gratitude conjoined with love, they earnestly engage in good works pleasing to God.

But they do not think that salvation is to be attained by their own works; but only through Jesus who was made an atonement. For all men, being tainted by sin till their death, cannot, though good, obtain salvation by their own works. But at length the good being delivered from the troublesome world, shall in the next world obtain full perfection and eternal happiness.

Vedavidwán said: You must state some further detail of the felicity in the next world, which is described in your scriptures. (1695.) Is it the kind of salvation, (viz.) absorption into Brahma, which is described in the Sástras of this country, which is held in your scriptures also? Or is it the heaven which is obtained by our religion of works, which you understand to be the highest thing?

Satyárthí said: The future perfection which is described in our scriptures, is not of the nature of absorption, but distinct therefrom. In my opinion, learned sir, the living (or human) soul *(jívátmá)*, being naturally separate from the Supreme Spirit, cannot be absorbed into it. And a heaven is described in our scriptures, distinct from the heaven,—a place of gross pleasures,—which is mentioned in your Sástra. (1700.) In our scripture it is said that the abode of the good

is to be in heaven; but here by the word heaven *(náka)* an above of purity is meant.

But in order clearly to understand how pure a happiness is now meant by me, let the following detail be listened to.

All the various suffering which is endured here by men has arisen from the corruption of their original nature. When God created the parents of the race of men, then their nature was faultless and perfect. In that faultless nature all the affections, love and the rest, were perfectly subject to the governing soul. (1705. For then the soul, the charioteer, guiding its horses, the senses, as submissive servants, restrained them as it desired. But when these two persons fell from their first perfect condition, then a violent disorder entered into their nature. Then love and other affections, all becoming rebellious, did not continue, as before, subject to the governing soul. And the soul itself, drawn by these powerful affections love and the rest, did that which pleased them, abandoning its own authority. Being thus affected with disorder in their nature, all men practising much disorderly conduct, became very sinful. (1710.) The nature of man being thus corrupted by sin, there necessarily ensued the rise of ignorance and misery. In order that this existing evil estate might cease, the rectification of the corrupt nature of men was required. For if good order be again established in man's nature, then ignorance and misery being destroyed, perfection will arise. The Son of God, himself assuming man's nature, made the human race capable of perfection and greatness. Though perfection is not attained here by those who are seeking after perfection, still they gain greater purity by degrees. (1715.) For the violence of the affections gradually decreasing in them, the power and authority of the governing soul increases. But it is not ordained by God that in this world good men shall be perfectly freed from corruption and suffering. But being delivered from this world, the abode of imperfection, good men shall in the next world attain perfection and eternal felicity.

But as to the nature of the perfection and happiness which shall exist in the other world, be pleased to listen to the following discussion. From the purest pleasure which is enjoyed by the good in this world, the nature of the happiness which is to be in the next world is inferred. (1720.) Wise men do not regard the gross enjoyment derived from eating and so forth, which is perceived by the senses, to be the principal. And in proportion as any man increases in purity and perfection, does he consider such enjoyment to be gross and insignificant. And therefore good men being addicted to the society of the good, to knowledge, beneficence to the poor, and to the love of God, consider that the most excellent pleasure (is to be found) there. Hence the pleasure derived from sexual intercourse, which even here the wise regard as gross and worthless, will disappear in the next world;—thus it is considered. And this which I say is established by the words of Jesus; for he once spoke clearly to the Jews thus:

Jesus said: (1725.) "The people of this world are married and marry: but they who are esteemed worthy to ascend to that world, they, like the angels, are neither married, nor marry."

Satyárthí said: But we believe that all the pleasures which are the most pure shall never disappear in the world to come. Nay more, there will be in the world to come an inconceivable increase and perfection of every pleasure which is regarded in this world, as the most excellent and pure. In the next world sin, ignorance, grief, disease, fear, error, and every defect shall disappear in the good men who are redeemed. (1730.) For then good men having obtained an imperishable celestial body, shall acquire a new order in their nature, and a most excellent perfection. That (body) called in our scripture, from its subtility, a spiritual body, will be a suitable instrument of the soul. That subtile, pure body will not obstruct the desired action of the soul, but will be perfectly subject and obedient. The redeemed having acquired such a perfect body, will always

enjoy a pure and completely satisfying happiness. For the misleading violence of the affections having ceased, the soul will be continually employed in the most excellent pursuits. (1735.) And the mist of ignorance, which veils the reality, having been destroyed, true real knowledge will be perceived by the good. The knowledge which is here attained imperfectly, and with toil, will there be perfectly and easily acquired by the powerful intellect. Let it not be supposed that omniscience will be attained in the next world by the redeemed: for those who are of limited understanding can never acquire this. But the powers of their intellects having obtained subtility and extension, shall then be able to comprehend very deep subjects. There doubt having disappeared, full certainty shall be obtained; and subjects now difficult to be known shall then be easy of comprehension. (1740.) And the soul being always gladdened by an increasing various knowledge, and other excellent objects, shall be eternally satisfied. Here, the sense of happiness is dull and blunted; but there, there shall be a great energy and alacrity of life. And all weakness having passed away, and a celestial vigour being acquired, the soul shall be freed from lassitude, and shall continually exult. The good shall continually enjoy a delightful intercourse with perfected men and glorious angels. But especially the vision of God, which shall be there obtained by the redeemed, shall confer the highest joy. (1745.) Here effects originating with the Creator are alone beheld: "There we shall be able to behold the cause,"—such is the hope of the good.* It is not, learned sir, my meaning that in the next world the formless God shall become visible to the bodily eyes. In some way perceiving his nearness with its mental eye, the soul shall be satisfied with beholding His

* See the paragraph in Bishop Butler's 2nd Sermon on the love of God, beginning with the words, "In this world it is only the effects of wisdom," &c.

purity. For the soul of man, unsatisfied with all other objects, and desirous of satisfaction, seeks to know God, the most excellent of objects. And the correct knowledge of Him which here it cannot obtain, the soul, being purified, shall acquire in the next world. (1750.) Let it not be thought that mankind, of limited understanding, shall there know the full glory of Him who is illimitable. It is only meant that they shall obtain the correct knowledge of God, according to the measure of their understandings. Contemplating, with purified inward eye, Him, the eternal fountain of knowledge, the ocean of purity, the sea of mercy, the good shall be continually satisfied. And the fear of God's great wrath being removed, they shall know that undecaying divine love shall be (exercised) towards them. And they shall enjoy exceeding delight from the vision of that Jesus who, assuming man's nature, became their saviour. (1755.) He having taken a glorious body, resplendent in the skies, shall be beheld by the saints whom he has redeemed,—an ocean of pure attributes.

Good men shall not pass their time in that world in mere contemplation, but shall engage in various enterprises :—thus it is inferred. For it is concluded that men, being in this world, naturally desirous of activity, will, in the next world, continue to be active. And having there obtained an exceeding increase of vigour and power, they shall be fit for the achievement of great actions. Hence it is not probable that they having then obtained such celestial vigour, will cease from exertions. (1760.) In what kind of works they will be employed, cannot now, learned sir, be properly known. It is my opinion that there will be opportunity for their activity in beneficence and other works pleasing to God. But these redeemed persons, though engaged in works, shall experience no distress or toil in executing them. Being freed from pain and all weakness, they shall perform with delight all actions commanded by God.

Vedavidwán said: You now assert the future corporeity and activity of redeemed persons: hear my doubt relative thereto. The highest perfection which is propounded in our Sastras is the liberation of the disembodied soul in the form of separation *(kaivalya)*. (1765.) And the soul, having attained that most excellent condition, enjoying tranquillity, and free from desire, shall cease from all works and wishes. But I cannot regard the future felicity which you state to be described in your scriptures, as the most excellent, from its being distinguished by a corporeal condition, and so forth.

Satyárthí said: It is stated, no doubt, in the Sastras of this country, that the body is the cause of imperfection, and that activity springs from faultiness. But considering that opinion to be destitute of reasonable grounds, I cannot assent to it. God having united the soul with the body, formed at first the first parents of men perfect in nature. (1770.) From men's nature being so created, it is understood that a corporeal instrument must be required for the perfection of the soul. For it is inferred that without a corporeal instrument, the soul must be powerless, and ineffective in its efforts for action. It appears to be proved by reason that just as a body is necessary here in order to the activity of the soul, so it will be in the next world. That body being rendered perfectly pure and subtle, will become the assistant slave of the controlling soul.

Again, if the salvation of the embodied soul does not take place, then the salvation of entire humanity will not occur, (1775.) For the nature of man is of a twofold, not of a single substance: it consists of the union of both soul and body. Hence, as on the destruction of the soul, humanity would be destroyed, so too from the disappearance of the body, humanity would disappear. But men do not desire the destruction of their humanity, but the perpetual existence of it in every way purified. But this desire for the perpetual endurance of their humanity will, according to our faith, obtain complete

satisfaction in the next world. For agreeably to it, humanity will not perish; but every man shall in the next world regain his own body. (1780.) But if your doctrine be true, then *humanity* will disappear in the next world; the soul alone will continue. But such a loss of humanity is not pleasing to men: for thereby their natural longing is not satisfied. But this longing is implanted in mankind by God; for it is He who has created the whole nature of man. But it is inferred that the God who has placed such a longing in the hearts of men will satisfy it in the next world. Hence the doctrine that the redemption of men, possessed of their full humanity, will take place, is established by reason.

(1785.) And here now the following answer to what you now say as to the affections arising from imperfection. When God created the first parents of men, he created them endowed with love and other affections. But they both were then perfect at the time of their creation; and there was not the least defect in them though possessed of affections. Hence imperfection does not appear from the mere existence of affections, but from the violence of the affections not being under the control of the soul. The affections are not by the nature obstructive of perfection, but promotive of perfection, as impelling men in (the pursuit of) good objects. (1790.) But there are two causes, learned Sir, why the affections are now causes of imperfection, and obstruction of perfection. First, all these affections, not being in subjection to the soul, and pursuing their own desired objects, draw men into evil paths. And again, all these affections, pursuing generally evil objects, forsake the best objects, and are attached to the worst. Let the objects which are naturally sought after by all men be thus divided into excellent, middle, and bad. Thus injury to another is reckoned among bad objects: but let the moderate acquisition of wealth be considered among middle objects. (1795.) And again purification of the heart is (one) of the most excellent objects; but the service of God is of all objects

the best. But if the affections of the heart, led by the soul, pursue all objects according to their quality, the perfection of men will exist, for he who abandoning bad objects, follows middle objects with middle desire, and the most excellent objects exceedingly, will be a perfect man. Wherefore defect is not established by the existence of affections, but from the depravation of men's nature, depravation has arisen in the affections. But when the whole nature of man shall attain perfection, then the affections will come into due subjection to the soul: (1800.) Delivered from subjection to evil and middle objects, and guided by the soul, they shall seek after good objects alone. In the next world pursuing other objects in a fit manner, they shall seek God with a love surpassing all. But what defect can be conceivable in the affection of love which seeks God, the most excellent of objects, with a supreme devotion?

Hearing this exposition of the holy Christian faith, you can yourself understand its excellence. And in my opinion the second mark of a divinely-revealed Sastra, viz., pure contents, is found in these Scriptures. (1805.) For I will not conceal that certain mysterious points incomprehensible by human understanding exist in this faith. But no evil matter whatever unworthy of God, and abhorred by the good, is anywhere seen in the Christian Scriptures. But in order that you may understand the truth of what I say, you ought yourself to read those Scriptures. But listen to another characteristic of this system, in order that you may know all its divine excellence. This religion being framed by God who knows the misery of men, is able to remedy all their grief. (1810.) And this religion is also sufficient for the satisfaction of all longings after the highest objects which exist in their minds. But first let the evil estate of mankind be considered: how being sunk in misery and sin, it desires deliverance. The race of men feeling itself to be weak and poor, desires some merciful and all-powerful God. Again, the

race of man, feeling in its heart, its own ignorance, wishes for some omniscient teacher, the giver of true knowledge. Again, dissatisfied with all earthly objects, it desires some satisfier of its wishes, the giver of the chief good. (1815.) Knowing itself to be sinful, that race of men, filled with fear, desires some powerful deliverer from the punishment of sin, Feeling itself to be subjected by powerful sin, it requires a powerful rescuer from the violence of sin. Again knowing itself to be impure in heart, mankind desires some divine bestower of inward purity. Being dissatisfied with all earthly examples of righteousness, it desires for contemplation a certain divine, most excellent, object. Not finding on earth a fit object for its full love, it desires a receptacle of infinite virtues to love. (1820.) Again, not being satisfied with its own earthly condition, the human race desires a satisfying future state. Whatever such longings human nature has, all find satisfaction in the holy Christian doctrine. For in those Scriptures God is described as the merciful Creator, preserver, deliverer, purifier, friend, and ocean of purity. He, the Almighty friend preserves all men: He is the teacher of the ignorant, giving his own divine Scripture. Sending his own from heaven to this earth, He caused him to be offered up a sacrifice to take away all sin. (1825.) Causing his Holy Spirit to descend into men, and purifying their hearts, he gives strength for righteousness. He being possessed of infinite virtues, an ocean of purity, a sea of mercy, is himself a supreme transcending the love of men. And at length, delivering the good from this unsatisfying world, he will give a completely satisfying happiness in the world to come. Propounded in these and such like characters in the Christian Scripture, God is able to satisfy the desires of the human heart.

But the Supreme Spirit who is defined in the Sastras of this country, cannot satisfy the desires of the human heart. (1830.) For when he is propounded in the Sastras

as *without qualities*, then he has no connexion with men. As long as this state of *qualitylessness* exists, so long the creation of objects and living beings does not take place. But the one sole Brahma which is declared in the Vedanta system, not distinct from living souls, being the soul of all creatures. The consciousness of individuality, pain and sin which exists, in men, is declared by Vedantists to be false and sprung from delusion. And hence how can that doctrine which feigns the real faults of mankind to be unreal, bring a remedy for them? (1835.) And the God who is defined in the celebrated Nyâya system, himself perfect, takes no thought of men, being indifferent. Though possessed of various good attributes, yet regarding with equal eye sin and holiness, he looks on good and bad men as equal. Beholding all the works of men without concern, he is not displeased with evil men, nor pleased with good. Beholding the misery of men, he does not pity them, or devise any plan for their deliverance. But God, defined as such in the Christian Scriptures, cannot satisfy men desiring salvation. (1840.) For miserable men desire such a God as desiring to deliver, and merciful, will exercise a care for them. As this God who is described in the philosophical systems *(darsánas)* does not satisfy the wish of men's hearts, so too with the (God) described in the *purânas*. For, learned Sir, the description of Brahma desirous to create, when he had become possessed of qualities, does not please good men. It is said in the Bhâgavata that he beholding his own daughter Vâch with a lustful eye, committed blameable unrighteousness. And the forms of incarnate Vishnu described in the Sastras, Krishna and the rest, did not practise conduct worthy of God. (1845.) I stated at length in our former discussion what sort of conduct is ascribed to them in your Sastras. But from considering the history of such Gods, the desire of good men seeking to find a most excellent object is not satisfied. The good wish for a God better than themselves, possessed of supreme virtues,

and untouched by any defects. But intelligent men, considering all the gods described in the *purânas*, find faults like the faults of men displayed by them. By these gods divine perfection is not shewn in their actions, but a subjection to anger, lust, and so forth, (just as is shown) by men. (1850.) But let the intelligent ascertain from their respective histories how much Jesus Christ excels Krishna. Do you yourself, recollecting the description of Krishna given in the *puranas*, and the holy conduct of Christ, discriminate between them. For Krishna, like a lascivious young man, addicted to sport, gave a blameable example of unrighteousness. But Jesus, assuming human nature, was sinless, and all his life, pure in soul, practised pure conduct. He was a perfect image of complete humanity; and being the Son of God, manifested the unmanifest divine perfection. (1855.) He himself gave a most excellent and complete example of righteousness, and taught perfectly and certainly the nature of God. And offering himself a sacrifice of power to take away sin, he removed fear from the hearts of men seeking for salvation. Bestowing spiritual power on the devout through the Holy Spirit, he has become the cause of their perfection. (Being) such, and having accomplished such a deliverance for men, Jesus is able to gladden the minds of those who are seeking salvation. That which the authors of other Sastras vainly seek to do, Jesus, the Son of God, has perfectly accomplished. (1860.) Others seeking to ascend by their own understanding to the knowledge of God, but falling into error, have not properly attained it. The Vedantists, desiring salvation, seeking after oneness with God, have falsely feigned that absorption into him will take place. But the perfection which is to be attained by men is not of the nature of absorption; but of likeness to the holy nature of God. And this supreme perfection of mankind, which is described by me, is at length fully attained by the mode declared in our scriptures. For having their hearts purified by the power of that divine Spirit, good

men become partakers of the divine perfection. (1865.) But it is this resemblance of the divine perfection which we regard as the oneness with God. The servants of Jesus Christ obtain the pure reality of that perfection of which the Vedantists vainly seek to gain the shadow.

And that the assumption of a body by God is necessary for the redemption of men, the ancient wise men of this country believed. And thus perceiving the divine deliverer, feigned incarnations of Vishnu in Krishna and others. It appears to me that the understanding they had of man's desire for a Saviour was not sprung from delusion, but true. (1870.) For men feeling themselves unable to save themselves, have in their hearts an indistinct longing for a Redeemer. But the incarnations of Vishnu which the wise men of this country asserted, were not learned Sir, real, but invented by poets. But the incarnations described in the *puránas*, said to be those of Vishnu, were images of the true incarnation. That which the Sastra writers falsely say frequently occurred in India, really took place once in the country of the Jews. For Jesus Christ, the true deliverer, becoming incarnate there, satisfied all the hope of the human race longing for salvation. (1875.) But excellence of contents being thus proved of the Christian scripture, the second mark which establishes authoritativeness also exists in it.

Vedavidwán said: From a consideration of all the doctrine stated by you, at first sight excellence of contents appears to me to belong to your scripture. But the reception of doctrine of a new kind should not be hastily practised by wise men, without much consideration. Wherefore having diligently considered the Christian religion, I will again meet you. And whatever doubt arises in my mind from consideration, I shall then ask the solution.

Satyárthí said: (1880.) That you desire to consider the Christian scripture is proper, and thereat I am pleased. For in

important affairs, great consideration is always proper; and it is only fools who there practise haste. If you impartially consider the Christian scripture, you will believe in its authority; such is my hope. The race of men being sunk in direful misery occasioned by sin, seeks deliverance from the penalty and power of sin. Even those persons who are reputed as pure in conduct and holy, continually commit various sins without number. (1885.) For (though) blessed by God in a thousand ways with desired boons, who is not guilty, ungratefully forgetting his benefactor? Foolish, subjected by his own evil affections, who has not broken the most excellent commandments of the all-knowing God? That God is the maker, preserver, Governor and Lord of men; merciful, most pure, just, and an ocean of knowledge. Whatever duty he has himself enjoined to be performed by men, is without doubt most excellent, proper, and conducive to happiness. Yet rebelliously disregarding the divine will, all men follow their own will springing from ignorance. (1890.) And that God is the only treasury of life, joy-bestowing: he is the only cause and giver of perfection and knowledge. But men averse from that only cause of happiness, seek in vain for prosperity in worldly objects. But no such man is to be seen anywhere in the world, who has not thus forsaken God and followed his own will. Wherefore all men, having practised sin, deserve punishment: there is not one stainless person in this world. If you will examine your own conduct and your own heart, then you will, without doubt, confess your inward fault. Wherefore resort to Christ for the purging away of your sin: this being done, you will obtain pardon, purity, and peace of mind. For Christ is not the Saviour of the men of one race only; he gave his life for all men. Beholding the men of all tribes with an eye of mercy, he seeks to deliver from sin all who are distressed by it. As far as the direful power extends to destroy, so far does the salutiferous power of Jesus avail to save.

Vedavidwán said: Tell me if any initiatory rite is to be obtained by those who wish to enter the assembly of Christ's devoted people.

Satyárthí said: (1900.) Know that water-initiation is to be obtained by all who seek to enter the assembly of Christian people. For so did Jesus enjoin, when himself abiding upon earth: if you wish to see this, look in the Gospels. But he who, seeking salvation, desires to enter the Christian company, ought, having become averse to sin, to have a firm faith in Jesus. And feeling, in his heart, his manifold sins, he ought again and again to ask of God pardon and purity. (1904.) But in order that you may know what is our form of prayer, let this (following) example of prayer be listened to:

PRAYER.

(1905.) Glory be to Thee, O God, unbeginning, self-existent, invisible, infinite, most pure and of spiritual nature.

Thou art omnipresent, omniscient, and almighty: the unapparent cause of the apparent, and the source of life.

Thou alone art eternal: besides Thee there existed not in the beginning any where any thing either insentient or sentient.

Who even of the inhabitants of heaven can tell the infinite power of Thee who, being unbeginning and self-existent, didst create the non-existent worlds?

Striving to ascend to the inaccessible abode of thy pure glory, my mind, returning downward, sinks, like an arrow aimed at the sky.

(1910.) In the beginning Thou of infinite power, willing to create the universe moveable and immoveable, didst command 'Let (it) be,' and straightway the universe was.

By Thee was this earth formed, surrounded by the clear firmament, beautiful, watered by rivers, and adorned with trees.

But this earth, though regarded by men as vast, is but as an atom in the universe which Thou hast created.

The sky filled with stars, which are in appearance small, but are in reality worlds, shews forth Thy illimitable power.

The vastness of the universe which Thou hast made is inconceivable: how, then, can the greatness of Thee, its maker, be comprehended?

(1915.) Thou hast created and placed on earth a various host of living creatures: but Thou hast formed the race of men endowed with the most eminent qualities.

Endowed with a reasonable mind capable of discerning Thy glory, our race is alone capable of knowing Thee.

But though it alone of all the inhabitants of earth has the capacity to know Thee, the race of men, feeble in understanding, is unable to know Thee aright.

For how can the creature of limited understanding and dependent, be able to know the creator who is illimitable, and self-existent?

The mind of man seeking to comprehend Thee, the infinite, is exhausted, like a child trying to drain the ocean with a shell.

(1920.) The unerring celestials know not all thy greatness: how then can my fallible mind comprehend Thee?

The celestial voice of the inhabitants of heaven is unworthy to praise Thee: how then can my earthly voice be able to celebrate Thee?

The pure hosts of heaven adore Thee with devotion mingled with awe: how much more then ought I, a sinner, to tremble, when worshipping Thee.

And yet Thou must be known, and worshipped, and supplicated by me, even though unfit to know, and praise, and worship Thee.

For who but Thee in the three worlds is a refuge for the poor? Thou alone knowest (our) misery, and Thou alone canst deliver.

(1925.) Thou art the only source of happiness, the treasury of purity, the only cause of knowledge, and giver of perfection.

Forsaking Thee, the cause of all happiness, the human soul, like a branch severed from the tree, withers and perishes.

If thou give all that Thou canst give, still, if he attain not Thee, the rich will be poor.

And if Thou takest away whatever Thou willest to take, yet the poor man, who possesses Thee, has all wealth.

But how shall I who am insignificant, and impure, attain the knowledge of Thee, who art most great and holy, and the likeness of Thy perfection?

(1930.) If *Thou* bestow knowledge, my error will perish; if *Thou* purify it, my mind will be made pure.

Beholding the conduct of men, Thou, the just governor of the world, doest not regard with an equal eye the good and the evil.

Seeing the excellent conduct of any person, springing from an excellent disposition, Thou, thyself excellent, art favourable to that good man.

But beholding any man's evil deeds, (even though secret,) springing from an evil disposition, Thou art not favourable to him, even though he be outwardly correct.

Being here the impartial witness of all actions, Thou wilt hereafter give to every man a recompense according to his deeds.

(1935.) Reflecting on the punishment which will be inflicted by Thee, the righteous ruler, and on my own innumerable offences, I tremble, agitated with fear.

From childhood till now the stream of my actions, polluted with various sins, flows on, bringing unhappiness.

The unsatisfiable debt of sin (due by) me, who constantly do what ought not to be done, and fail to do what ought to be done,—increases more and more.

From childhood till now having experienced Thy mercy, O Lord, I have not practised a devotion towards Thee corresponding to Thy mercy.

For by Thy divine power has my wonderful body been framed, and the soul, the ruler of the body, and the discriminating intellect.

(1940.) It is Thou who from my birth preservest my life like a father, and always gladdenest my heart with innumerable joys.

But though I have received from Thee such divine kindness, I have not with my heart delighted in Thee, the giver of infinite blessings.

Thou hast never forgotten the preservation of me, ungrateful; but for the most part the remembrance of Thee has disappeared from my heart.

Being always devoted to the pursuit of this unsatisfying world, I have not sought after Thee the one cause of the soul's satisfaction.

While I, stony-hearted, have owned Thy existence in words destitute of faith, my conduct has been like that of an atheist.

(1945.) My heart being set on the search after various trifling objects, I have not fixed my mind on Thee the most important chief object.

Being drawn by malice, cupidity, and other passions, and gladly devoting myself to their service, I continually transgress the line of duty prescribed by Thee.

The power of the controlling soul has suffered decline in me, and the powerful senses strive for independence.

Hence a warfare of love and other affections against the soul goes on, like that of subjects against a feeble sovereign.

From the day of my birth a dire disorder having entered into my depraved nature, brings forth sin and misery.

(1950.) I am corrupt, I deserve punishment, I am unworthy to adore Thee: Thou art displeased at my sins, O Lord, I know, and am afraid.

Who shall deliver me,—who am poor, miserable, without resource, and surrounded by direful enemies, my sins,—from the violence of my foes?

With a glad heart I bless Thee, O God, who hast devised a wonderful plan of deliverance for mankind.

I know, O merciful one, that Thou wilt pardon the offences of those who are penitent and grieve on account of their sin.

For thine eternal Son, of supreme majesty, descended to this earth to deliver mankind who had been ruined by sin.

(1955.) He, the most excellent for the sake of the evil, God for the sake of men, patiently giving his own life, became a sin-destroying sacrifice.

Taking refuge with pure hearts in this sacrificed Lord, men are cleansed, and made qualified for salvation.

And the son of God still regards the world with mercy, and seeks to deliver those who like us are tossed by the waves of the ocean of sin.

Wherefore let me take refuge in Jesus, the fountain of mercy; for he is the only giver of felicity, and cause of happiness.

O Jesus, thou who dost abide in inaccessible glory, and yet didst become poor for men's sake, who can adequately declare thy infinite mercy?

Thou didst at first create, and dost still uphold, the universe, and yet thou didst not disdain to assume a human form.

(1960.) Thou the eternal Son, didst enjoy supreme felicity with thy Father; it was only from a desire to deliver mankind that thou did descend to this Earth.

Thou (who art) God, art exceedingly far removed from men; and yet exceedingly near, having become a man, the brother of men.

In order that the human race might become partakers of the divine perfection, thou didst humble thyself and assume the nature of a man.

Thou, the Lord of the world, didst appear in this world; but thou wast not recognized as Lord by thine own people.

(1965.) Descending, thou didst shine a sun in the darkness which enveloped the earth; but men, whose eyes were covered with darkness, did not perceive thy light.

Thou didst appear on earth the image of the unsearchable God; destroyer of darkness, thou didst manifest the unknown nature of the supreme spirit.

Thou, the ruler of the universe, didst become the servant of men; thou wast contemned by mortals, though honoured by the hosts of heaven.

Persecuted by ungrateful men, thou didst do them only good; and thyself afflicted, thou didst bestow the highest happiness on the miserable.

Thou who didst merit no punishment, being punished by those who (themselves) merited punishment, didst become the giver of impunity; and having endured the consequences of sin, thou didst become the taker away of sin.

(1970.) Distressed in soul, and lacerated in body, from a desire to take away the offences of others, thou didst become the cause of the eternal felicity of thy devoted followers.

Having voluntarily remained for a little while in subjection to death, breaking thyself its bonds, thou didst bestow immortality on mortals.

Others become renowned merely by the bestowal of their *wealth*: what praise shall be (ascribed) to thee who didst give *Thyself*?

The man is very difficult to be found who would offer himself up for the deliverance of his friend: what shall be said of thee who didst give thy life for thine enemies?

Now, having again ascended to thine eternal abode of glory, thou dost behold with mercy the poor seekers after salvation.

(1975.) In thee I believe, O Jesus, the only saviour of men: O conqueror of Sin, free me who am bound by the chains of sin.

When thou, assuming the nature of men, didst dwell on earth, thou, Lord, didst display an excellent example of righteousness.

So too may I, who have been placed on earth to perform good deeds, walk in the pure path marked by thy feet.

And to thee, O holy spirit of God, be glory: purify me: O dispeller of darkness, shine in my gloom-enveloped soul.

Create order in my disordered nature; make my soul strong to subdue evil affections.

(1980.) Give me who am blind a clear vision in regard to the supreme end; detaching my mind from the world, fix it on the supreme spirit.

Renew me in the likeness of the divine image; and creating me again, make me fit for eternal blessedness.

Thou, O God, wilt bestow on the good inconceivable blessedness, full perfection of the soul, and glorification of the body.

At present disorder, affliction, error, sin, darkness, fear, dissatisfaction, disease, and death prevail in this world.

But in the next world confusion, sin, suffering, darkness, error and fear having disappeared, Thou wilt free good men from all defects.

(1985.) In the world to come the good shall obtain the pure and satisfying substance of that happiness of which they here with vain efforts seek the shadow.

All good men shall in the future world perfectly attain that knowledge which here the wise seek in vain to acquire.

O God, purifying me who am unworthy of that blessedness, for the sake of the Lord Jesus, give me an entrance into that abode of glory.

Having finished the whole of this conversation, those two learned men, Satyárthí and Vedavidwán went to their respective homes.

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श्री परमेश्वरो जयति ॥



योऽनादिरास्ते सततोऽप्रमेयो
निःशेषशक्तिर्विभुरात्मरूपः ।

ERRATUM.



Page 60, lines 11 and 12, *for* "Hence these enemies would have changed the first story," *read* "Hence these enemies would have known if the followers of Jesus had changed the first story."

एकां पृथिव्यां धिषणावतीं वरां
जातिं सिसृक्षन् भजनार्थमात्मनः ।
सिद्धौ नृजातेः पितरौ सुमेधसाव्
उत्पाद्य भूमौ निदधौ स ईश्वरः ॥ ३ ॥
ताभ्यां पितृभ्यां प्रभवं नरान्वयं
कर्त्ता दयालुः सततं प्ररक्षति ।
पुमांश्च यः कर्म करोति यादृशं
फलं स तस्मै प्रददाति तादृशम् ॥ ४ ॥

पापस्य गर्त्ते पतितान् मलीमसे
मर्त्त्यांश्च दृष्ट्वा करुणामयः प्रभुः ।
सूनुं स्वकीयं स तदुद्दिधीर्षया
स्वर्गात् पृथिव्यामनुदद् महौजसम् ॥ ५ ॥

तस्मै कृतज्ञाः परमाय कर्त्रे
भर्त्रे नियन्त्रे सदसद्विवेक्त्रे ।
निस्तारयित्रे पतितोपकर्त्रे
भूयो कृतज्ञात्या कथितं नमोऽस्तु ॥ ६ ॥



वसन्तकाले मिलितौ नदीतटे काश्यां वसन्तौ विबुधौ यदैकदा ।
वादं मिथः शास्त्रपरीक्षणार्थकं प्राक् चक्रतुस्तस्य कथां पुराऽश्रवम् ॥ ७ ॥

वसन्तकाले कुसुमान्विते गते ग्रीष्मर्त्तुरुत्तप्तमहीतलोऽभ्यगात् ।
चण्डाः समीरा रजसाऽऽविला ववुः सिताऽब्दमाला च नभस्यराजत ॥ ८ ॥

गते तु मासद्वितये प्रतापने वर्षर्त्तुरग्रेऽनुददात्मनो महान् ।
श्यामाः पयोदा वसुधां सिसिक्षवः समस्तमावव्रुरनन्तमण्डलम् ॥ ९ ॥

ततो रजोव्यूहवहा नभोऽञ्चलाज् झञ्झा प्रचण्डा झटिति प्रसर्पिणी ।

धूल्या समस्तां समपूरयद् दिवं दिनं निशाध्वान्तमयं चकार
च ॥ १० ॥
जलस्य बिन्दून् विरलांश्च धूलावम्भःपिपासौ रुचिरान्
विहज्य ।
शनैः पयोदाः फलदैर्धरित्रीमम्भःप्रवाहैः सिषिचुः सम-
स्ताम् ॥ ११ ॥
ततः प्रजातः पवनश्च शीतलो
ग्रीष्मेण तप्तान् मनुजान् अशीरमत् ।
मही पुरा दग्धतृणादिभूषणा
वस्त्रं नवं पर्य्यदधाद् हरिच्छदम् ॥ १२ ॥
अमुष्मिन्नेव वर्षर्त्तौ पराप्रोक्तौ विपश्चितौ ।
सत्यार्थिवेदविद्वांसौ संगतिं चक्रतुः पुनः ॥ १३ ॥
तदा पुनर्हि सत्यार्थी वेदविद्दिदृक्षया ।
मित्रस्य तस्य काशीस्थमाजगाम निकेतनम् ॥ १४ ॥
अन्योन्यदर्शनात् तुष्टौ तौ प्रणम्य परस्परम् ।
अट्टालके समासीनौ मिथः क्षेममपृच्छताम् ॥ १५ ॥
नानाप्रस्तावसम्बन्धिवार्त्तालापादनन्तरम् ।
इत्थं सत्यार्थिनं शिष्टं वेदविद्वानभाषत ॥ १६ ॥

वेदविद्वानुवाच ॥

पूर्वस्मिन्नावयोर्वादे भवान् यद्यदतर्कयत् ।
तद् अस्मिन्नन्तरे मित्र रुङ्कः सर्वं व्यचारयम् ॥ १७ ॥

तन्मध्ये मन्मतौ यद्यद् युक्तिसिद्धं प्रतीयते ।
तत्सर्वंसारमेतर्हि कथयाम्युपसंहरन् ॥ १८ ॥
प्रमाणमन्तरा विप्राः शास्त्रस्यापौरुषेयताम् ।
नार्हन्ति मन्तुमित्येतद् भवान् न्याय्यमुदाहरत् ॥ १९ ॥
दूतोऽहमीश्वरस्येति यदि कोऽपि नरो वदेत् ।
प्रमाणं तर्हि तस्योक्तेरन्विच्छेयुर्मनीषिणः ॥ २० ॥
सन्देशमीश्वरो मर्त्यान् प्रत्यक्षस्थो यदा वदेत् ।
दूतत्वसाधकं चिह्नं किञ्चिद् दूते तदाऽर्पयेत् ॥ २१ ॥
दयालुरीश्वरो मर्त्यान् सन्मार्गे हि निनीषति ।
भ्रमात् स सज्जनान् रक्षेदिति विश्वसिमो वयम् ॥ २२ ॥
चिह्नाभावे तु दूतोऽयमीश्वरस्येति वञ्चकः ।
इत्येतद् वेदितुं मर्त्याः केन रूपेण शक्नुयुः ॥ २३ ॥
यशोधनादिलोभेन ग्रस्ताः स्वेष्टार्थसिद्धये ।
नरा मिथ्या वदन्तीति भूयो लोके विलोक्यते ॥ २४ ॥
तस्माद् धनादिलोभेन केचित् स्वानीश्वरेरितान् ।
दूतान् वदेयुरित्येतदसम्भाव्यं न विद्यते ॥ २५ ॥
अतो मनुष्यसामर्थ्यादधिकां शक्तिमद्भुताम् ।
विना प्रामाणिको न स्यात् कोऽपि शास्त्रप्रवर्त्तकः ॥ २६ ॥
तदर्थत्वञ्च शास्त्रस्य परेशोक्तस्य लक्षणम् ।
द्वितीयं यद् भवानूचे विद्धि मेऽत्रापि सम्मतिम् ॥ २७ ॥
मर्त्या हि वञ्चिता येन भ्राम्येयुः कुत्सिते पथि ।

तादृक्त्वमीश्वरः शास्त्रं न कदापि प्रचोदयेत् ॥ २८ ॥
यच्छास्त्रं तु दयां धर्मं चित्तशुद्धिञ्च वर्द्धयेत् ।
तादृक्त्वमेव दातव्यमीश्वरेण न संशयः ॥ २९ ॥
अतः सदर्थवच्छास्त्रं पुमानद्भुतशक्तिमान् ।
चेदीश्वरेरितं ब्रूयात् तर्हि श्रद्धोचितो भवेत् ॥ ३० ॥
तस्माद् यच्छास्त्रमेताभ्यां प्रमाणाभ्यां विशिष्यते ।
तद् ईश्वरोद्भवं सर्वैर्नरै र्ग्राह्यञ्च विद्यते ॥ ३१ ॥
यच्छास्त्रं तु प्रमाणाभ्यामाभ्यां नैव विशिष्यते ।
तत् पौरुषेयमेवास्ति त्यक्तव्यञ्च मनीषिभिः ॥ ३२ ॥
एतत्प्रमाणहीनत्वादस्मच्छास्त्रसमुच्चयः ।
सर्वोऽप्रामाणिकोऽस्तीति भवान् पूर्वमतर्कयत् ॥ ३३ ॥
नानारूपस्य वादस्य भावत्कस्य विचारणात् ।
स्वदेशीयेषु शास्त्रेषु श्रद्धा मे किञ्चिदभ्रसत् ॥ ३४ ॥
परन्तु पूर्ववादान्ते भवान् खिस्तीयनामकम् ।
यच्छास्त्रमुक्तवांस्तस्य श्रोतुमिच्छामि विस्तरम् ॥ ३५ ॥
यदः शास्त्रं कदोत्पेदे कस्तस्यासीत् प्रवर्त्तकः ।
किं तस्मिन्नद्भुता शक्ति र्निष्ठाऽभूदुत नाभवत् ॥ ३६ ॥
कीदृशास्त्राभवन्नाद्यास्तच्चरित्रस्य साक्षिणः ।
किं सत्यवादिनः सर्वे तेऽभवन्नुत वञ्चकाः ॥ ३७ ॥
प्रबन्धस्तच्चरित्रस्य किं जनैः समकालिकैः ।
निश्चित्य रचयाञ्चक्रे चास्तु ग्रन्थेषु चार्प्यत ॥ ३८ ॥

उतैतिश्चेन पूर्वेषां मुखमाणाकुता कथा।
अनिश्चिता तदुद्देशे प्रपचास्य महीतले॥ ३६॥
इत्यस्य विस्तरं सर्वं भवांश्चेत् कथयिष्यति।
तदाऽहं प्रमयां शास्त्रं खिस्तप्रोक्तं परीक्षितुम्॥ ४०॥

सत्यार्थुवाच॥

आदौ खिस्तस्य वृत्तान्तं तस्य धर्मस्य चोद्भवम्।
सारेण वर्णयिष्यामि भवान् यद्यदभीच्छति॥ ४१॥
तत्पश्चाद् यैः प्रमाणैस्तु तच्चरितस्य सत्यता।
दृष्टैर्निश्चीयते तेषामपि वक्ष्यामि विस्तरम्॥ ४२॥
पुनश्चेतर्हि वादादौ प्रार्थनीयः परेश्वरः।
सन्मार्गान्वेषिणावावां स सिद्धार्थौ क्रियादिति॥ ४३॥

अथ प्रार्थना॥

वराणां सर्वरूपाणां हे उदार प्रदायक।
वराणां येन दत्तानां मुकुटात्मा स्वयं भवान्॥ ४४॥
यावत् त्वं कल्पसे दातुं तावद् देहि कृपामय।
तथापि त्वामनासाद्य भवेमाकिञ्चना वयम्॥ ४५॥
त्वया च क्रियतां तावद् यावद् हर्तुमभीष्यते।
तथाप्येकं दधानास्त्वां वयं स्यामार्थशालिनः॥ ४६॥
वयं ते तत्त्वमन्विष्य येन सम्यक् लभेमहि।
तदर्थं नो मनोदृष्टिं त्वया दीप्त्या प्रकाशय॥ ४७॥



अस्त्येकः पारसीकस्य पश्चिमायां दिशि स्थितः।
यहूदियाभिधो देशो दूरवर्त्ती च भारतात्॥ ४८॥
आसीद् यरूसलेमाख्या नगरी तत्र नोन्नति।
विशालं मन्दिरं यस्यामीश्वरस्य व्यराजत॥ ४९॥
पुरा यहूदिनामानस्त्वासंस्तत्र निवासिनः।
अमी चैकं निराकारमसेवन्त परेश्वरम्॥ ५०॥
मिथः कालान्तरैर्भिन्नास्तत्र चेश्वरचोदिताः।
आचार्य्याः केचिदुत्पद्य लोकान् धर्ममुपादिशन्॥ ५१॥
तेषामेकस्तु मूसाख्यः ख्यातः शास्त्रप्रवर्त्तकः।
यहूदीयैरनुष्ठेयान् नाना धर्मान् प्रदिष्टवान्॥ ५२॥
ततः परं मुहुस्तेषामुपदेशार्थमीश्वरः।
स्वादेशवाहकानन्यान् महाचार्य्यान् नियुक्तवान्॥ ५३॥
अमी लोकान् स्वदेशीयान् कुत्सिते पथि गच्छतः।
विलोक्य सत्पथं नेतुमचेष्टन्तोपदेशनैः॥ ५४॥
किन्त्वीश्वरीयनिःश्वासज्ञापितोदर्कविस्तराः।
ते पश्चाद्भाविनीर्वार्त्ता बहुलाः प्रोचुरग्रतः॥ ५५॥
यद्यच्च ते यथा भव्यमूचुरीश्वरबोधिताः।
सर्वं तथैव तत्पश्चात् सम्यक् सिद्धिं जगाम तत्॥ ५६॥
विशेषतस्त्वमी कञ्चित् स्वदेशे लोकतारकम्।
ऐश्वर्य्यशालिनं पश्चात् प्रादुर्भव्यमवादिषुः॥ ५७॥
तदाचार्य्योक्तिसंसिद्धौ भविष्यन्त्यां प्रतीत्य च।

त्रातुः प्रादुर्भवं नित्यं प्रत्यैक्षन्त यिहूदिनः ॥ ५८ ॥
यदा ख्रिष्टीयधर्मस्य समुत्पत्तिर्बभूव तु ।
तदानीं त्रातुराकाङ्क्षा दृढाऽकारि यिहूदिभिः ॥ ५९ ॥
सम्राड् हि दिग्विजेतॄणां रोमिणां बलवत्तमः ।
तेषां यिहूदिनां देशं वशीभूतं तदाऽभवत् ॥ ६० ॥
विदेशीयस्य सम्राजः शासनस्यासहिष्णवः ।
स्वातन्त्र्यं स्वस्य देशस्य समैहन्त यिहूदिनः ॥ ६१ ॥
त्राता भविष्यद्वाग्युक्तः प्रादुर्भूय महाबलः ।
बलानि रोमिणां खण्डेदित्याशा तन्मनस्यभूत् ॥ ६२ ॥
ऐश्वर्य्यं लौकिकं चासौ प्रकाश्याकाममन्वयम् ।
महाप्रतापिनं कुर्य्यादित्यमी मेनिरे वृथा ॥ ६३ ॥
प्रायो हि लौकिकैश्वर्य्यरतचित्ता यिहूदिनः ।
पूर्वाचार्य्योक्तवाक्यानां नार्थं तथ्यमबोधिषुः ॥ ६४ ॥
तदर्थो ह्येष एवासीत् तारकः कश्चिदीश्वरः ।
पापाद् नृजातिमत्रोर्व्यामवतीर्य्योद्धरेदिति ॥ ६५ ॥
मुक्तिं तु पाप्मनो दास्यादनिच्छन्तो यिहूदिनः ।
प्रायेण रोमिणां दास्याद् मुक्तिमैहन्त केवलम् ॥ ६६ ॥
प्रतीक्षमाणेषु तथा यिहूदिषु सांसारिकैश्वर्य्यपरायणात्मसु ।
प्रतीक्षितो मानुषजातितारको देशे तदीये सहसाऽवतीर्ण-
वान् ॥ ६७ ॥
स्वर्गीयधाम स्वमसौ परित्यजन् प्रच्छन्नतेजा वसुधातले बभौ ।

येषां त्वयामुद्धृतये स आगमत् ते प्रायशस्तस्य न जग्मु
रागमम् ॥ ६८ ॥
स ईश्वरीयं विभवं निजं त्यजन् साधारणो मर्त्य इवाबभौ
भुवि ।
स येन मर्त्यान् पतितान् समुद्धरेत् कायं तदर्थाय दधार
मानुषम् ॥ ६९ ॥
स विक्रमादित्यशकोदयात्परं प्रायो व्यतीतेऽर्द्धशताब्दमण्डले ।
महीतले जन्म शुभं हितावहं जग्राह धन्योऽखिललोक-
तारकः ॥ ७० ॥
यथा तु रीत्या शुभदा महात्मनस्तातुः पृथिव्यां जघटेऽद्भुता
जनिः ।
तदीयवार्त्ता वरहर्षदायिका ख्रिस्तीयशास्त्रेष्वियमेव
कथ्यते ॥ ७१ ॥
आसीद् मरीयेत्यभिधानधारिणी काचित् कुमारी विमला
तदातनी ।
असौ तदानीमविवाहिता सती देशे न्यवात्सीद् युवती
यहूदिनाम् ॥ ७२ ॥
अमूं कुमारीं प्रति कश्चिदेकदा स्वर्गीयदूतः परमेश्वरेरितः ।
उपस्थितः सन् सहसा तदन्तिके सन्देशमाश्चर्य्यमिमं समा-
नयत् ॥ ७३ ॥

स्वर्गीयदूत उवाच।

कल्याणमस्तु ते कन्ये महानुग्रहभागिनि।
परेशस्ते सहायोऽस्ति धन्या त्वं स्त्रीषु विद्यसे॥ ७४॥

सत्याथुवाच॥

महातेजस्विनस्तस्य स्वर्दूतस्येक्षणादसौ।
कुमारी व्याकुला तस्थौ स तु तां पुनरब्रवीत्॥ ७५॥

स्वर्गीयदूत उवाच॥

त्वं भीतिव्याकुला माभूः मरीये यतस्त्वया।
महाननुग्रहः प्रापि परमेश्वरसन्निधौ॥ ७६॥
त्वं गर्भधारिणी भूत्वा तनयं प्रसविष्यसे।
त्वया च तस्यासौ बालो येशूरित्यभिधास्यते॥ ७७॥

सत्याथुवाच॥

इत्यादिकानि वाक्यानि स्वर्दूतस्य यदाऽशृणोत्।
तदा सा विस्मयापन्ना तमेवं प्रत्यभाषत॥ ७८॥

मरीयोवाच॥

भवान् यदाह तत्सिद्धि भवितुं शक्नुयात् कथम्।
यतः कदापि संसर्गः पुंसा साकं न मेऽभवत्॥ ७९॥

सत्याथुवाच॥

एतन्निशम्य कन्याया वाक्यं सन्देहसूचकम्।
स्वर्गीयस्तां पुन र्दूतः प्रत्युवाच महाद्युतिः॥ ८०॥

स्वर्गीयदूत उवाच ॥

पवित्र ईश्वरस्यात्मा समुपस्थास्यते त्वयि ।
सर्वोर्द्धस्थस्य शक्तिश्च त्वां समाच्छादयिष्यति ॥ ८१ ॥
अतो यत् तावकाद् गर्भात् पुण्यं तोकं जनिष्यते ।
तत् सूनुरीश्वरस्येति नामधारि भविष्यति ॥ ८२ ॥

सत्यार्थुवाच ॥

अमूं कुमारीं वरभाग्यभागिनीं
सन्देशमेतं नरमङ्गलावहम् ।
विज्ञाप्य सर्वं परमेश्वरेरितः
स्वर्गीयदूतो गगने तिरोदधे ॥ ८३ ॥
ततः प्रसूतेः समये समेते
साध्वी कुमारी विमला सुभाग्या ।
स्वर्गीयदूतोदितमीश्वरीयं
बालं पवित्रं सुषुवे मरीया ॥ ८४ ॥
यथा तन्मातरं चासौ स्वर्ग्यदूतः समादिशत् ।
तथा संज्ञा शिशोर्यीशूरिति दध्रेऽष्टमेऽहनि ॥ ८५ ॥
धर्मंच स्वं यदा पश्चात् प्राववर्त्तत् स भूतले ।
तदानीं ख्रिस्तनाम्नाऽपि तच्छिष्यास्तमचच्चत ॥ ८६ ॥
यं लोकतारकं दिव्यं प्रत्यैच्चन्त यहूदिनः ।
स तद्वाख्यां मसीहोऽर्थादभिषिक्तोऽभ्यधीयत ॥ ८७ ॥
यो भाषायां यहूदिन्यां मसीहत्वभिधीयते ।

वाक्यां स एव यावन्यां खिस्तशब्देन कथ्यते ॥ ८८ ॥
अतः खिस्तीयधर्मस्य महात्माऽसौ प्रवर्त्तकः ।
नामद्वयस्य संयोगाद् येशूखिस्तः प्रसिद्ध्यति ॥ ८९ ॥
तस्येश्वरात्मजस्यायुरवर्द्धिष्ट यथा ततः ।
तथा ज्ञानेन दिव्येन सोऽधिकं पर्य्यपूर्य्यत ॥ ९० ॥
यदा तदायुरब्दानां द्वादशानामजायत ।
तदैकदा स्वदेशस्थं सोऽगादीश्वरमन्दिरम् ॥ ९१ ॥
तदा स शास्त्रिभिः सार्कं तत्रासीनो महामतिः ।
बालस्तन्त्यशास्त्राणां चर्चां कर्त्तुं प्रचक्रमे ॥ ९२ ॥
यावन्तस्तत्कृतान् प्रश्नानशृण्वन्नुत्तराणि च ।
तावन्तो विस्मयं प्रापुस्तस्य बुद्ध्या गभीरया ॥ ९३ ॥
स स्वीयां तत्रावस्थां कैः कैः कार्य्यैरयापयत् ।
इत्यस्य विस्तरः शास्त्रे खिस्तीये न विलोक्यते ॥ ९४ ॥
स त्रिंशद्वत्सरायुष्को यस्मिन् काले बभूव तु ।
पश्चात्तं नूतनमारेभे तदा कीर्त्तयितुं निजम् ॥ ९५ ॥
मतं स यादृशं प्रोचे मुक्त्युपायञ्च यादृशम् ।
इत्यस्य विस्तरः पश्चाद् यथाशास्त्रं वदिष्यते ॥ ९६ ॥

असौ महात्मा परमेश्वरात्मजः
शक्त्या विशिष्टोऽखिलया भवन्नपि ।
अशेषमैश्वर्य्यविकाशमैहिकं
त्यक्त्वा दरिद्रो मनुभूरिवाचरत् ॥ ९७ ॥

अहं तु सत्यः परमेश्वरेरितो
दूतोऽस्मि निस्तारयिता च भूस्पृशाम् ।
इत्यस्य सिद्ध्यै विविधा महाप्रभुर्
येशूरकार्षीदतिमानुषाः क्रियाः ॥ ९८ ॥
अन्धेभ्य इष्टं प्रददौ स दर्शनं
कुष्ठिभ्य इष्टां वपुषः पवित्रताम् ।
रोगिभ्य इष्टां सकलाङ्गसुस्थतां
प्राणान् मृतेभ्योऽपि च स व्यश्राणयत् ॥ ९९ ॥

एतेषां कर्मणां तत्त्वं भवांश्चेद् निश्चिचीषति ।
तदा ख्रिस्तीयशास्त्रेषु तेषां पश्यतु विस्तरम् ॥ १०० ॥
अनायासेन तत्सारं येन बोधेत् स्फुटं भवान् ।
श्रीयेश्वः कर्मणामेकमत्र वक्ष्ये निदर्शनम् ॥ १०१ ॥
स येशूरेकदा स्वीयैरनुगैरन्वितः पथि ।
गच्छन् यदृच्छयोत्पत्त्यां अन्धं जन्मान्धमैक्षत ॥ १०२ ॥
ततो येशुर्महाशक्तिस्तस्य सुस्थीचिकीर्षया ।
निष्ठीवं भूतले क्षिप्त्वा कृतवांस्तेन कर्दमम् ॥ १०३ ॥
अन्धस्य लोचने तेन लिप्त्वा चैवमभाषत ।
सिलोयमपुष्करं गत्वा नेत्रे प्रक्षालयेरिति ॥ १०४ ॥
ततस्तं पुष्करं गत्वा स स्वे प्रक्षाल्य लोचने ।
सम्यक् स्वनेत्रयो दृष्टिं प्राप्तवान् पुनरागमत् ॥ १०५ ॥
तं प्राप्तदृष्टिमालोक्य जनास्तत्प्रान्तवासिनः ।

कुतूहलान्विता वक्तुमारभन्त परस्परम् ॥ १०६ ॥
यो मार्गे पूर्वमासीनो भिक्षार्थं हृतवानिह ।
स एवायं पुमान् किं न भवतीत्यादिवादिनः ॥ १०७ ॥
तन्मध्ये सोऽयमित्येके तत्समोऽस्तीति चापरे ।
अवोचन् किन्तु सोऽस्मीति स्वयमूचे पुमानसौ ॥ १०८ ॥
एतच्छ्रुत्वा तदा तेऽमुं प्राप्तदृष्टिं बभाषिरे ।
कथं त्वं नेत्रयो दृष्टिं निजयोः प्राप्तवानिति ॥ १०९ ॥
स प्रत्यूचे जनो येशूर्नाम मन्नयने तदा ।
लिप्त्वोचे पुष्करं गत्वा नेत्रे प्रक्षालयेरिति ॥ ११० ॥
तथा पुष्करिणीं गत्वा तत्र लोचनयोः स्वयोः ।
प्रक्षालनञ्च कृत्वाऽहं दर्शनं प्राप्तवानिति ॥ १११ ॥
ततस्तत्पत्तनस्थानां शासितृणां यहूदिनाम् ।
समीपं कैश्चिदानिन्ये प्राप्तदृष्टिः पुमानसौ ॥ ११२ ॥
अमी प्रायः समस्तास्तु शासितारो यहूदिनः ।
येश्वो विरोधिनोऽभूवंस्तत्रेदं विद्धि कारणम् ॥ ११३ ॥
आचारे शौचशास्त्रोक्ते शुद्धाः सन्तोऽपि बाह्यतः ।
अन्तर्मलीमसाः प्रायः सर्वे आसन्नमी जनाः ॥ ११४ ॥
तेषां पापिष्ठतां दृष्ट्वा येशूः पुण्यो जगद्गुरुः ।
मुहुस्तान् दुष्टताहेतोः सप्रकाशमतर्जयत् ॥ ११५ ॥
अर्थञ्च तथ्यमज्ञात्वा स्वशास्त्राणां विपश्चितः ।
नाना मतानि तत्रत्यास्तद्विरुद्धान्यकल्पयन् ॥ ११६ ॥

तदीयैस्तादृशैः सर्व्वैरप्रसन्नोऽस्ति तैर्मतैः।
अमीषां खण्डने येषूः प्रावर्त्तिष्ट मुहुर्मुहुः॥ ११७॥
अतोऽयं प्रलमस्माकं धर्मं खण्डितुमीहते।
इत्येवामी यहूदीया येषू मुद्दिश्य मेनिरे॥ ११८॥
किञ्चामी तारकं दिव्यं स्वजात्यैश्वर्य्यवर्द्धकम्।
प्रत्यैच्छन्तागमिष्यन्तमिति पूर्व्वमवर्णयम्॥ ११९॥
येषूस्तु शक्तिमाश्चर्य्यामपि दिव्यां प्रकाशयन्।
तथापि लौकिकीं स्वस्य श्रियं वंशस्य नैधयत्॥ १२०॥
अतोऽस्मत्तारको नास्ति तेजोहीनः पुमानयम्।
इत्यूचुरैहिकैश्वर्य्यमीप्सन्तोऽग्र्या यहूदिनः॥ १२१॥
इत्यादिकारणै र्येष्वे द्विषन्तोऽमी यहूदिनः।
तदीयामद्भुतां शक्तिमपक्रोतुं चिचेष्टिरे॥ १२२॥
यस्मिंश्च वासरेऽन्धाय दृष्टिं येषूर्व्यशिश्रणत्।
यहूदिनां स पुण्याहो बभूव शर्म्मवासरः॥ १२३॥
सदाऽह्नि सप्तमे तस्मिन्नाचरन्तो हि विश्रमम्।
न कर्म्म लौकिकं किञ्चिदप्यकार्षु र्यहूदिनः॥ १२४॥
अतो येषूं जनान् हन्यांस्तस्मिन् विश्रमवासरे।
सुखीकुर्व्वन्तमालोक्य भूयस्ते तमदूषयन्॥ १२५॥
परन्तु धर्म्यकर्म्माणि तस्मिन् विश्रमवासरे।
नितान्तं कर्त्तुमर्हैयमिति येषूरमन्यत॥ १२६॥
आनीते तर्हि पूर्व्वान्धे तेषां पार्श्वं यहूदिनाम्।

तेऽपृच्छन् केन रूपेण प्राप्तदृष्टिरभूरिति ॥ १२७ ॥
स प्रोचे कर्दमं येशू र्नेत्रयोर्निदधौ मम ।
प्रक्षाल्य चेक्षणे दृष्टिं ततोऽहं लब्धवानिति ॥ १२८ ॥
तदा यिहूदिनामेके प्रोचुरेवं पुमानसौ ।
नास्तीश्वरेरितो यस्माद् विश्रमाहं न मन्यते ॥ १२९ ॥
अन्ये तु भावयामासुरीदृशानि कथं कुधी ।
जनोऽद्भुतानि कर्माणि कर्तुं शक्तो भवेदिति ॥ १३० ॥
तथा परस्परं तेषां मतानैक्यमजायत ।
दुराग्रहेण केचित्तु पुनः पूर्वान्धमूचिरे ॥ १३१ ॥

यिहूदिन ऊचुः ॥

त्वदीये चक्षुषी यस्माद् एवं दृष्टिसमन्विते ।
पुमानसौ व्यधात् तस्मात् तदुद्देशे ब्रवीषि किम् ॥ १३२ ॥

सत्यार्थ्युवाच ॥

अमीषां प्रश्नमाकर्ण्य पूर्वान्धः प्रत्यभाषत ।
असौ भविष्यद्वाद्येको विद्यते सुतरामिति ॥ १३३ ॥
यिहूदिनस्त्वमी यावत् पितरौ तस्य नाह्वयन् ।
तावन्न तस्य पौर्वान्ध्यं दृष्टिप्राप्तिञ्च मेनिरे ॥ १३४ ॥
ततस्तदीययोः पित्रोः सतोः साक्षादुपेतयोः ।
अमी यिहूदिनां मुख्याः प्रश्नमेवमकुर्वत ॥ १३५ ॥

यह्लदिन ऊचुः ॥

जन्मान्धं यं युवां ब्रूथः किमयं तनयोऽस्ति वाम् ।
अयं दृष्टिं कथं तर्हि प्राप्तवानस्ति सम्प्रति ॥ १३६ ॥

सत्यार्थुवाच ॥

यः कोऽपि मानवो येषूं स्वीकुर्य्यादीश्वरेरितम् ।
तं संसदो बहिष्कार्य्यं विनिर्णिन्युर्यह्लदिनः ॥ १३७ ॥
अतो येषूविरोधिभ्यः प्रासिद्धभ्यो यह्लदिनाम् ।
भयन्तौ पितरौ तस्य पूर्वान्धस्येदमूचतुः ॥ १३८ ॥

पितरावूचतुः ॥

अयं नौ सूनुरस्त्येव किन्त्वान्धोऽयमजायत ।
दृष्टिं कथं तु सोऽवाप्नोदित्यावाभ्यां न बुध्यते ॥ १३९ ॥
को वा तद्दृष्टिदातेति नास्ति नौ ज्ञानगोचरः ।
वयःप्राप्तः स्वयं सोऽस्ति स प्रष्टव्यः स वक्ष्यति ॥ १४० ॥

सत्यार्थुवाच ॥

ततः पूर्वान्धमाहूय तं पुमांसं यह्लदिनः ।
पुनः परीक्षणं तस्य चिकीर्षन्तो बभाषिरे ॥ १४१ ॥

यह्लदिन ऊचुः ॥

परेशाद् बिभ्यता सत्यमुररीक्रियतां त्वया ।
पापोऽस्त्यसौ पुमानित्थं वयं बुध्यामहे स्फुटम् ॥ १४२ ॥

सत्यार्थुवाच ।

इदं येशूविपक्षाणां प्रधानानां यहूदिनाम् ।
वचस्तस्यान्वितं श्रुत्वा पूर्वान्धः प्रत्यभाषत ॥ १४३ ॥

पूर्वान्ध उवाच ॥

पापः सोऽस्त्युत नास्तीति न बोधामि यदन्विवत् ।
जानामि पूर्वमन्धोऽहं भूत्वा पश्यामि सम्प्रति ॥ १४४ ॥

सत्यार्थुवाच ॥

ततस्ते तं पुनः प्रोचुः किं त्वां प्रत्यकरोदसौ ।
कथं स तावके नेत्रे दृष्टियुक्ते व्यधादिति ॥ १४५ ॥
तादृश्या तैरविश्वासैः कृतया तु परीक्षया ।
असन्तुष्टः स पूर्वान्धस्तानिदं प्रत्यभाषत ॥ १४६ ॥

पूर्वान्ध उवाच ॥

अवोचं किन्तु नाश्रौष्ट पुनस्तच्छ्रोतुमिच्छथः ।
कुतः स्थ तस्य किं यूयमपि शिष्या बुभूषथ ॥ १४७ ॥

सत्यार्थुवाच॥

तस्यैतद् वाक्यमाकर्ण्य शासितारो यहूदिनः ।
कोपेन संयुता भूत्वा तिरस्कृत्य बभाषिरे ॥ १४८ ॥

यहूदिन ऊचुः ॥

त्वमेव तस्य शिष्योऽसि किन्तु मूसानुगा वयम् ।
मूसं प्रत्यैश्वरं वाक्यमाजगामेति विद्महे ।
कुतस्त्वयं जनोऽस्तीति तदस्माभिर्न विद्यते ॥ १४९ ॥

सत्यार्थुवाच ॥

तेषां तत्त्वाबुभुत्सूनां प्रधानानामिमां गिरम् ।
असावाकर्ण्य पूर्वान्धो विचारी पुनरब्रवीत् ॥ १५० ॥

पूर्वान्ध उवाच ॥

असौ जनः कुतोऽस्तीति न जानीथ तथापि सः ।
मन्नेत्रे दृष्टिसम्पन्ने चकारेत्यद्भुता कथा ॥ १५१ ॥
पापानां प्रार्थनामीश्वरो न शृणोति परन्तु यः ।
भक्तस्तदिष्टकारी च तस्य याञ्चां निशाम्यति ॥ १५२ ॥
जन्मान्धस्येचक्षुषी कोऽपि दृष्टियुक्ते व्यधादिति ।
आ सृष्टेरद्य पर्य्यन्तं प्राक् कदापि न शुश्रुवे ॥ १५३ ॥
अतोऽयं यदि नायास्यदीश्वरस्य सकाशतः ।
तदा कर्माद्भुतं कर्त्तुं नाशक्ष्यत् किमप्ययम् ॥ १५४ ॥

सत्यार्थुवाच ॥

दीनस्य वाक्यमाकर्ण्य प्रधाना दर्पिणोऽब्रुवन् ।
त्वं पापसम्भवो भूत्वा किमस्मान् शिक्षयेरिति ॥ १५५ ॥
तथा येभ्योऽद्भुतां शक्तिं स्वीकुर्वन्तममुं जनम् ।
स्वधर्मसंसदो मध्याद् बहिश्चक्रुर्यिहूदिनः ॥ १५६ ॥
अमी यिहूदिनो मुख्या येभ्ये कीदृशमदिशुः ।
इत्यस्मादन्धसम्बन्धिवृत्तान्तादनुभूयते ॥ १५७ ॥
भूयश्च तेषु पश्यत्सु यिहूदीयेषु वैरिषु ।
यीशूराश्चर्य्यकर्माणि तेषां साक्षादसाधयत् ॥ १५८ ॥

चेदकृतानि कर्माणि नाकरिष्यत् स वस्तुतः ।
तदा तैर्देहिभिस्तस्य स्वयं प्राकाशयिष्यत ॥ १५९ ॥
निजकृतानि कर्माणि सकलानि करोत्ययम् ।
इत्यस्य निर्णयं कर्तुं नाशक्नुवन्स्थितोऽपि ते ॥ १६० ॥
वेदविदानुवाच ॥
चेद् येभ्यः शक्तिमाश्चर्यां लोभनुस्तस्य वैरिणः ।
ते कस्मात् कारणात् तर्हि नाश्रयंस्तस्य भिण्यताम् ॥ १६१ ॥
सत्यार्थुवाच ॥
येषां विवेकिनी शक्तिः पक्षपातेन दुष्यति ।
एतादृशा जना लोके विलोक्यन्ते सुभूरयः ॥ १६२ ॥
दुराग्रहेण सञ्जातास्तत्त्वं ज्ञातुमनिच्छवः ।
ते तच्छानतयो न्याय्यं न कुर्वन्ति विवेचनम् ॥ १६३ ॥
मनोनीतो हि यः पक्षस्तेषामिष्टश्च विद्यते ।
तं पक्षं ते मुदा सिद्धं सप्रमाणञ्च मन्वते ॥ १६४ ॥
अमीषां यत्कनिष्टोऽस्ति तस्य पक्षस्य खण्डनम् ।
कुर्वन्ति तत्प्रमाणानि तद्युक्तिश्चाविचार्य्य वै ॥ १६५ ॥
शास्त्रोक्तस्तारकोऽस्माकमयं येसूरभिमन्नः ।
इत्यस्य लोकतिस्तेषामनिष्टाऽऽसीद् यहूदिनाम् ॥ १६६ ॥
अतस्तस्याद्भुतां शक्तिमपि निर्णेतुमक्षमाः ।
तथापीशेन युक्तोऽयमिति ते नाङ्गाकुर्वत ॥ १६७ ॥
भवांस्तु येन जानीयाद् दृढं तेषां दुराग्रहम् ।

तदर्थमस्य दास्यामि स्पष्टमेकं निदर्शनम् ॥ १६८ ॥
आनीते सति भूतार्त्ते पुंसि कस्मिंश्चिदेकदा ।
भूतं निष्कास्य तद्रुस्तं येशूः सुस्थं व्यधाज्जनम् ॥ १६९ ॥
इदं कर्माद्भुतं दृष्ट्वा सर्वे साधारणा जनाः ।
दुराग्रहोज्झिताः प्रोचुर्महात्माऽयं पुमानिति ॥ १७० ॥
केचित्तु शास्त्रिणः प्रोचुर्भूतराजसहायताम् ।
अवाप्यायं पुमान् भूतानपसारितवानिति ॥ १७१ ॥
एतत्तु चिन्तनं तेषां शास्त्रिणां कुटिलात्मनाम् ।
ज्ञात्वैवमर्थतो येशूरकरोत् तस्य खण्डनम् ॥ १७२ ॥

श्रीयेशूरुवाच ॥

अंशाः कस्यापि राज्यस्य चेदन्योन्यविरोधिनः ।
स्युस्तर्हि तस्य राज्यस्य समुच्छेदो भविष्यति ॥ १७३ ॥
लोका मिथश्च भिद्येरन् यस्याः पुर्य्या गृहस्य वा ।
कदापि सा पुरी किंवा गृहं स्थातुं न शक्नुयात् ॥ १७४ ॥
स्वयं स भूतराजस्तु भूतांश्चेदपसारयेत् ।
तदा राज्यं कथं तस्य तिष्ठेदात्मविरोधिनः ॥ १७५ ॥

वेदविद्वानुवाच ॥

आपत्तिं शास्त्रिभिः प्रोक्तां येन तर्केण सद्गुरुः ।
अखण्डत् तस्य तात्पर्य्यं व्याकरोतु भवान् स्फुटम् ॥ १७६ ॥

सत्याक्षुंवाच ॥

काश्चित् कथां पुरस्कृत्य तस्याकल्यमबोमिगीम् ।
तं येशूप्रोदितं तत्वं व्याकरोमि यथामति ॥ १७७ ॥
काः काः प्रजाः परेशेन सृष्टा व्योम्नो महत्तराः ।
अगण्ये वसन्तीति सम्यग् ज्ञातुं न शक्यते ॥ १७८ ॥
तासाञ्च कीदृशी शक्तिरीश्वरेण व्यधीयत ।
इत्यस्य तत्त्वमस्माभिरस्मादृशै र्न बुध्यते ॥ १७९ ॥
काश्चित्तु स्वर्ग्यदूताख्याः प्रजा व्योम्नो महत्तराः ।
सन्तीयन्मात्रमस्माभिः स्वशास्त्रादनुभूयते ॥ १८० ॥
तेषां स्वर्गीयदूतानां मध्ये केचित्तु साधवः ।
पुण्यात्मानश्च विज्ञाश्च ईश्वरादिष्टकारिणः ॥ १८१ ॥
तन्मध्येऽन्ये तु सर्गस्य काले सन्तोऽपि साधवः ।
धर्माद् भ्रष्टा तु तत्पश्चादीश्वरस्य द्विषोऽभवन् ॥ १८२ ॥
तेषां शक्तिश्च मर्त्यानां सामर्थ्यादतिरिच्यते ।
इत्यस्य ज्ञानमस्माकं शास्त्रात् किञ्चिदवाप्यते ॥ १८३ ॥
अमी हि साधवः स्वर्ग्यदूतास्तेजस्विमूर्त्तयः ।
सुवेगेनेश्वरीराज्ञा वहन्तीतस्ततो दिवि ॥ १८४ ॥
नराणामुपकाराय नियुक्ताश्चेश्वरेण ते ।
परेशभक्तलोकानां सदा कुर्वन्ति रक्षणम् ॥ १८५ ॥
तत्स्वर्ग्यदूतवर्गस्य मध्ये भ्रष्टाश्च ये समे ।
यथेष्टं तेऽपि शक्नुवन्ति रंहसा भ्रमितुं दिवि ॥ १८६ ॥

दुष्टत्वात् ते तु मर्त्यानामपकारचिकीर्षवः।
प्रच्छन्नैस्तान् यथाशक्ति भ्रमयन्ति कुमन्त्रणैः॥ १८७॥
एषां बलात्तु तच्छक्तिः किम्पर्य्यन्तं विशिष्यते।
इत्यस्य विस्तरः शास्त्रे ख्रिस्तीये क्वापि नोच्यते॥ १८८॥
ते जीवनं गतासुभ्यो जन्मान्धेभ्यश्च दर्शनम्।
मूकेभ्यश्च गिरं दातुं क्षमाः सन्त्युत न क्षमाः॥ १८९॥
इत्यादिरद्भुता शक्तिः स्वर्दूतेषु स्वभावतः।
निष्ठाऽस्त्युताहो नास्तीति मर्त्यैर्ज्ञातुं न शक्यते॥ १९०॥
इयत्तु निश्चितं विद्मो ये स्वर्दूताः सदात्मकाः।
अमी यथेश्वरस्येष्टं तथा कुर्वन्ति सर्वथा॥ १९१॥
अतस्ते साधवो नॄणां भ्रमणायाद्भुताः क्रियाः।
कदापि कुर्य्युरित्येषा नास्ति सम्भाविनी कथा॥ १९२॥
तैर्भद्रैरीश्वरानिष्टशास्त्रप्रामाणिकीकृतिः।
आश्चर्य्यकर्मयोगेन न कदापि करिष्यते॥ १९३॥
भ्रष्टाः स्वर्गीयदूतास्तु भ्रमणाय सतां यदि।
दैवीः क्रियाश्चिकीर्षेयुस्तर्हि सेद्धुं न शक्नुयुः॥ १९४॥
यतो यद्यप्यमी नॄणां कर्त्तुमिच्छन्ति दूषणम्।
सीमा तथापि तच्छक्तेरीश्वरेण विधीयते॥ १९५॥
वशं दुरात्मनां तेषां सर्वशक्तिः स दास्यति।
मर्य्यादां तेन निर्द्दिष्टां तेऽत्येतुं न शक्नुयुः॥ १९६॥
अतोऽसच्छास्त्रसिद्ध्यर्थं दैवकर्मप्रदर्शनम्।

कर्त्तुं ते नानुमन्येरन्निति विश्वसिमो वयम् ॥ १९७ ॥
चेद्वा ते मायया मिथ्याशास्त्रप्रामाण्यबोधितम् ।
कुर्य्युस्तर्हीश्वरस्तेषां प्रतिकारं करिष्यति ॥ १९८ ॥
स शास्त्रेरीश्वरीयाया दर्शनेन कथञ्चन ।
भक्तानां स्वर्गदूतानां मायां छिन्देद् न संशयः ॥ १९९ ॥
तत्त्वार्थिनां हि साधूनां सिद्धिमिच्छन् परेश्वरः ।
कुशास्त्रपोषकाद् व्याजाद्रक्षेदित्यनुमीयते ॥ २०० ॥
किन्त्वसच्छास्त्रपुष्ट्यर्थं दैवकर्मप्रकाशने ।
दृष्टेऽपि तत्र गृह्णीयुरसच्छास्त्रं मनीषिणः ॥ २०१ ॥
अधर्मवर्द्धकं यद्धि शास्त्रं विभ्रान्तिकारकम् ।
तच्छास्त्रमीश्वराज्जातं सत्त्वमूलाद् न सम्भवेत् ॥ २०२ ॥
अतोऽसच्छास्त्रमीदृक्षं पुष्टं कर्मभिरद्भुतैः ।
दृष्ट्वाऽपि सज्जनास्तत्र मन्येरन्नीश्वरोद्भवम् ॥ २०३ ॥
पुनः परेश्वरेणास्य सच्छास्त्रस्योदयो भुवि ।
भक्तानां स्वर्गदूतानामत्यनिष्टः प्रतीयते ॥ २०४ ॥
यतः परेश्वरेणैव सच्छास्त्रेण प्रबोधिताः ।
नरा धर्मे प्रवर्त्तेरन्नारोहेयुश्च सद्गतिम् ॥ २०५ ॥
तथा सिद्धे तु मर्त्त्यानां नाशे तेषां दुरात्मनाम् ।
नरा हितानि भज्येरन् चेष्टनानि समन्ततः ॥ २०६ ॥
अमी च यद् मनुष्याणां खलु पापप्रवर्द्धकम् ।
राजत्वं कर्त्तुमिच्छन्ति तस्य ध्वंसः कदा भवेत् ॥ २०७ ॥

तस्माच्च यस्य संसिद्धा तस्मात्तस्य च्युतिर्भवेत् ।
एतादृशस्य शास्त्रस्य ते नाभीच्छेयुरुद्भवम् ॥ २०८ ॥
अतस्तादृक्शास्त्रस्य पोषणार्थाय कान्यपि ।
कदाप्याश्चर्य्यकर्माणि न कुर्वीरन्नमी शठाः ॥ २०९ ॥
तदेव सद्गुरुर्येषू भंक्तुं खर्दूलमुद्दिमन् ।
यहूदिप्रोदित्तापत्तेः परिहारार्थमब्रवीत् ॥ २१० ॥
अमुष्य भूतराजस्य नरजातिं प्रणाशतः ।
सुघोरं विक्रमं भंक्तुं येषू भूमाववातरत् ॥ २११ ॥
अतो भूतेश्वरः स्वस्य राज्यस्याभंक्ष्य नाशनम् ।
येष्वा प्रवर्त्तितं धर्मं प्रतिरोद्धुमचेष्टत ॥ २१२ ॥
कथं स तर्हि भूतेभ्यो येषूधर्मस्य पुष्टये ।
हत्वाऽद्भुतानि कर्माणि स्वारेः कुर्य्यात् सहायताम् ॥ २१३ ॥

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यदस्मिन् विषये सर्वं भवान् साम्प्रतमूहते ।
तद् युक्तिसिद्धमस्तीति स्वीकरोमि मुदा स्वयम् ॥ २१४ ॥
दुरात्मभूतसामर्थ्यहर्त्तुर्येष्वः सहायताम् ।
स्वयं भूतेश्वरः कुर्य्यादित्यसम्भाविनी कथा ॥ २१५ ॥
अतोऽद्भुतानि कर्माणि येषूर्वेद् वस्तुतोऽकरोत् ।
तदा भूतप्रसाहाय्याद् विनाऽकार्षीद् न संशयः ॥ २१६ ॥
तथा तु सत्यसौ यानि दिव्यकर्माण्यसाधयत् ।
तानीश्वरानुमत्यैव कृतान्यासन् न चान्यथा ॥ २१७ ॥

तादृश्या चाद्भुता शक्ति र्यस्मिन् शास्त्रप्रवर्त्तके ।
ईशेनार्प्येत तज्ज्ञोक्तं शास्त्रमप्यैश्वरं भवेत् ॥ २१८ ॥
येश्वचरित्रशेषस्तु यः श्रोतव्योऽवशिष्यते ।
भवानेतर्हि तं सर्वं कथयत्विति कामये ॥ २१९ ॥
चरित्रशेषमाकर्ण्य ज्ञातुं शक्ष्यामि निश्चितम् ।
दैवीश्वरार्पिता शक्ति र्येश्वि निष्ठाऽभवद् न वा ॥ २२० ॥

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आश्चर्यकर्माणि महान्ति साधयन्
सद्धर्ममार्गं प्रवदंश्च मुक्तिदं ।
स प्रायशोऽब्दत्रितयं जगद्गुरुः
पर्य्याट येशूः शुभदः स्वनीतिं ॥ २२१ ॥
उदात्तैर्विशदोपदेशनैर्वरैः
शक्त्या च तस्याद्भुतया चमत्कृताः ।
गुप्तोऽयमीशेन गुरुर्विभूतिमान्
इत्थं मनुष्या बहवो विशश्वसुः ॥ २२२ ॥
साधारणै र्लौकिकवैस्तथा सतं
विज्ञाय येश्वो बहुलं समादरम् ।
ईर्ष्यासमाविष्टहृदो यहूदिनो
दुःखात्तदीयं समकल्पयन् वधम् ॥ २२३ ॥
ततः सदात्मानममुं पदातिभिस्
ते ग्राहयित्वा वरधैर्य्यशालिनम् ।

विचारशास्त्राणामनयञ् जिघांसवो
धर्मात्मकं दोषयुतं यथाऽधमम् ॥ २२४ ॥
द्वेषेण दोषान् विविधानवास्तवान्
आरोपयन्तस्तु वृथा सदात्मनि ।
ते प्राड्विवाका हतधर्मबुद्धयो
दण्डं विनिर्दिन्दुरदण्डकारणम् ॥ २२५ ॥
नानापमानैः कठिनान्तरात्मकास्
ते तं तिरस्कृत्य महादरोपितम् ।
शेषे स्वजातेः परमोपकारिणं
पीडाभिरघ्नन् विकटाभिरर्हितम् ॥ २२६ ॥
तेषामरीणां तनुविक्रमाणां
शक्तिं कनिष्ठां परमेशपुत्रः ।
भंक्त्वा तदीयाक्रमणादशक्नोद्
आत्मानमुद्धर्तुमनन्तशक्तिः ॥ २२७ ॥
अयं तु सूनुः परमात्मनो महान्
आत्मानमुत्सृज्य बलिं सुपावनम् ।
स्वजातिमङ्होमलदूषितां क्षयात्
समुद्धरेदित्थमियेष तत्पिता ॥ २२८ ॥
अतः सहिष्णुर्बलमात्मवैरिणां
येषूर्न सन्धंस्तनुतेजसामपि ।
दोषीव दुष्टैर्मनुजैर्हतो बलिर्

भूत्वा च दग्धं बुभुजे नराकृताम् ॥ २२९ ॥
यदा स कर्त्ता जगतां ममार हि
तदाऽन्धकारो वसुधां समाच्छदीत् ।
ततश्चकम्पे चकितेव मेदिनी
शिलोच्चयाः सन्निहिताश्च पुस्फुटुः ॥ २३० ॥
परन्तु तस्य: सुतमीश्वरीयं
भर्तुं स्वपार्श्वे न चिरं शशाक ।
स मृत्युजेता दिवसे तृतीये
जीवन् श्मशानात् सहसोदतिष्ठत् ॥ २३१ ॥
निजानुगेभ्यो मुकुरात्मदर्शवं
दत्त्वोपदेशै र्विविधैः प्रबोध्य च ।
स्वधर्मसंवादनिवेदनाय तान्
दूतान् शुभोदन्तवहान् न्ययुंक्त सः ॥ २३२ ॥
तथा च भूमौ दिनविंशतिद्वयं
स्थित्वा स येशू रमरत्वदायकः ।
स्वशिष्यसाक्षादवनीतलं त्यजन्
स्वर्गं यियासु र्गगने तिरोदधे ॥ २३३ ॥
विश्वासमस्मिन्नरतारके दृढं भक्तिञ्च कृत्वा कलुषं विहाय च ।
एनोविमुक्तिं समवाप्नुयु र्नराः प्रेत्ये च सिद्धिं परमां सनातनीम् ॥ २३४ ॥

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येशूखिस्तो यदा भूमिं विहायान्तर्दधे दिवि ।
तत्पश्चात् तस्य धर्मस्य प्रचारो भुव्यभूत् कथम् ॥ २३५ ॥

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श्रीखिस्तो रूपतः शिष्यानच त्यक्ता महीतले ।
तैः साकं वस्तुतस्तस्थावप्रत्यक्षोऽपि सर्वदा ॥ २३६ ॥
ते येन स्वस्य कार्य्यस्य सिद्धये शक्तिमाप्नुयुः ।
तदर्थमीश्वरस्यात्मा तेषां चित्तेष्ववातरत् ॥२३७ ॥
साहाय्येनैश्वरेणामी धर्ममर्मविवेकिनः ।
सहिष्णवो महोत्साहा निर्भयाश्च प्रजज्ञिरे ॥ २३८ ॥
तेषां धर्मोपदेशश्च येन प्रामाणिकोभवेत् ।
तदर्थमद्भुतां शक्तिमीशस्तेषु समार्पयत् ॥ २३९ ॥
एतादृक्शक्तिसम्पन्नाः सन्तोऽत्यन्तोद्यमेन ते ।
निजस्य स्वामिनो धर्मं स्वशिष्येष्वत्यकीर्त्तयन् ॥ २४० ॥
तेषां वचोभिर् आश्चर्य्यकर्मप्रामाणिकीकृतैः ।
आकृष्टा भूरयो लोका येभ्यः शिष्यत्वमाश्रयन् ॥ २४१ ॥
परन्तु वृद्धिमालोक्य येशूखिस्तानुयायिनाम् ।
ईर्ष्याग्निनाऽज्वलन् दुष्टाः शासितारो यहूदिनः ॥ २४२ ॥
बलाच्च रोद्धुमिच्छन्तस्तस्य धर्मस्य विस्तृतिम् ।
ते तत्प्रचारकान् दण्डैर्नानारूपैरपीडयन् ॥ २४३ ॥
कारावन्धेन ते कांश्चित् कशाघातेन चापरान् ।

अन्यांश्च प्राणघातेन निर्दोषानप्यदण्डयन् ॥ २४४ ॥
परन्तु तादृशैर्दण्डैरप्यसमा भयङ्करैः ।
स्वकार्य्याद् न व्यवर्त्तन्त येशुधर्मप्रचारकाः ॥ २४५ ॥
तथा चोद्योगिनां तेषामुपदेशैः प्रवर्त्तितः ।
यिहूदिनां बहुवर्गो येशो धर्मं गृहीतवान् ॥ २४६ ॥
तत्पश्चात् स्वस्य देशस्य सीमां तीर्त्वा महोद्यमाः ।
येशोः शिष्या विदेशेषु तस्य धर्ममपप्रथन् ॥ २४७ ॥
अमुष्मिन् समये प्रजा यवना रोमिकोऽपि च ।
मेदिन्याः पश्चिमे भागे व्यवसन् कीर्त्तिमत्तमाः ॥ २४८ ॥
शौर्य्येण विद्यया चामी ख्याताः सन्तोऽपि भूतले ।
यथार्थं नाधरन् ज्ञानमीश्वरस्य क्षमान्विताः ॥ २४९ ॥
ते सत्यमीश्वरं त्यक्त्वा केवलं पूजनोचितम् ।
नाना शिवेतरेऽनर्थान् देवान् देवीभिरन्वितान् ॥ २५० ॥
तदा तादृग्भ्रमाच्चैव सत्यमार्गव्यतिक्रमम् ।
श्रीयेशुसेवकास्तस्मादतिक्लिष्टहृदोऽभवन् ॥ २५१ ॥
अमीषां भ्रान्तलोकानां प्रत्याख्योपदेशने ।
ते मिथ्यादेवतापूजां वर्ज्जनीयामवादिषुः ॥ २५२ ॥
विश्वेश्वरस्य माहात्म्यं सद्गुणांश्च प्रकाश्य ते ।
निस्तारं केवलं येशो द्वारा गम्यमसाधयन् ॥ २५३ ॥
सिद्धश्च येन नूतनस्य शास्त्रस्यापीश्वरीयता ।
तदर्थं तेऽद्भुतां शक्तिं स्वेषु निष्ठामदीदृशन् ॥ २५४ ॥

पश्चो नूतनस्य साधुत्वं प्रामाणिकत्वञ्च भूरिशः ।
दृष्ट्वा तत्त्वार्थिनो लोकाः सत्यं मत्वा तमाश्रयन् ॥ २५५ ॥
विभ्रान्तबुद्धयस्त्वन्ये लोकास्तत्त्वानुभुत्सवः ।
स्वदेशीयस्य धर्मस्य पक्षपातमकुर्वत ॥ २५६ ॥
असन्तुष्टाश्च देवानां स्वाभीष्टानामनादरात् ।
ते नूतनशास्त्रसन्देष्टॄन् देवद्रुह्वा व्यलोकयन् ॥ २५७ ॥
अतोऽमी देवतैष्टारो नूतनशास्त्रप्रचारकान् ।
कशाघातादिभिर्नाना घोरै दण्डैरपीडयन् ॥ २५८ ॥
येभ्यो दूतास्तु तादृशान् दण्डान् भुक्त्वाऽपि दुःसहान् ।
नूतनस्य चाद्यमार्गस्य न व्यवर्तन्त कीर्त्तनात् ॥ २५९ ॥
अमीषामार्ज्जवं भक्तिं सदाचारं सहिष्णुताम् ।
दृष्ट्वा ततोऽधिका लोका येशुः पश्चानमन्वगुः ॥ २६० ॥
परन्तु तादृशीं तस्य धर्मस्यालोक्य विस्तृतिम् ।
तद्देशनायका भूपास्तदुच्छेदाय येतिरे ॥ २६१ ॥
स्वं धर्मं येन वर्ज्जेयु र्येशूक्तिस्तस्य सेवकाः ।
तदर्थं तानमी क्रूरा नानादण्डैरपीपिडन् ॥ २६२ ॥
ते कांश्चनासिना अघ्नन्परांश्चाग्निनाऽदहन् ।
अन्यांश्च कौतुकागारे सिंहे दंष्ट्रान् निचिक्षिपुः ॥ २६३ ॥
तादृश्यै त्रासिता भीमैर्दण्डैः केचन भीरवः ।
विश्वतीयाः स्वस्य धर्मस्य तदा पक्षुरपक्षतम् ॥ २६४ ॥
अन्ये तु निर्भयाः स्थित्वा तीव्रां भुक्त्वा च यातनाम् ।

शैष्यैश्च सेहिरे नूनं स्वीयधर्मदिधीर्षया ॥ २६५ ॥
युवानो बालका वृद्धा युवत्यश्च प्रभोः कृते ।
स्वप्राणोत्सर्जनं चक्रुरेवं प्रजा हठीकृताः ॥ २६६ ॥
तथा खिष्टीयधर्मस्य वृद्धौ सत्यां शनैः शनैः ।
शेषे पाश्चात्यदेशेषु मिथ्याधर्माः समेऽलुपन् ॥ २६७ ॥

वेदविद्यानुवाच ॥

भवान् येशूकृताश्चर्य्यकर्माख्यानं यदुक्तवान् ।
मनोयोगेन तत् सर्वमधुना श्रुतवानहम् ॥ २६८ ॥
परन्तु वस्तुतो येशूस्तादृक्कर्माण्यसाधयत् ।
इत्यस्य निश्चयो विद्वन् केन रूपेण गम्यते ॥ २६९ ॥
यद् येशूद्देशि सम्पूर्णं भवानाख्यानमुक्तवान् ।
तत् सत्यमस्त्युतासत्यमिति निर्धार्य्यते कथम् ॥ २७० ॥

सत्यार्थ्युवाच ॥

ये द्वादशादिमाः शिष्या येश्वः पार्श्वे सदाऽऽसत ।
ते सर्वे तत्कृताश्चर्य्यकर्मणां साक्षिणोऽभवन् ॥ २७१ ॥
तन्मध्ये द्वौ तु योहन्नि मात्थायश्चेति नामकौ ।
स्वनाथकर्मसम्बन्धे द्वौ प्रबन्धौ प्रणिन्यतुः ॥ २७२ ॥
तदन्यौ मार्कलूकाख्यावादिशिष्यानुयायिनौ ।
द्वौ येशूद्देशिनावन्यौ प्रबन्धौ चक्रतुः पृथक् ॥ २७३ ॥
श्रीयेश्वः स्वर्गमात् पश्चादपरे समये गते ।
सर्वेऽमी ग्रन्थकर्त्तारः स्वान् प्रबन्धानकुर्वत ॥ २७४ ॥

यदा तेषां प्रबन्धानां प्रचारः प्रथमोऽभवत् ।
तदा येशूचरित्रज्ञा बहुलोकाः समजीविषुः ॥ २७५ ॥
येशूवृत्तान्तसुज्ञानां तेषां मध्ये तु भूरयः ।
तद्धर्मद्वेषिणोऽभूवन् पुरुषाः सूक्ष्मबुद्धयः ॥ २७६ ॥
अतश्चेत् कोऽप्यसत्योऽर्थस्तेषु ग्रन्थेष्ववेक्ष्यत ।
तदा तत्खण्डनं कर्त्तुं मशक्ष्यन्नमी द्विषः ॥ २७७ ॥
ख्रिस्तीयं ते तु पन्थानममन्वाऽपि दुराग्रहात् ।
अर्थं तदीयशास्त्रोक्तं खण्डितुं नाभवन् क्षमाः ॥ २७८ ॥
भवांश्चेतस्य सर्वस्य येन मन्येत निश्चयम् ।
तदर्थं विस्तरं तेषां प्रबन्धानां प्रकाशये ॥ २७९ ॥
ख्रिस्तीयधर्मसम्बन्धिमूलशास्त्रसमुच्चये ।
प्रबन्धाः सन्ति चत्वारो येशूवृत्तान्तवाचकाः ॥ २८० ॥
तत्रादिमस्य माथायो मार्कश्चान्यस्य कारकः ।
लूकः कर्त्ता तृतीयस्य योहन्निश्चरमस्य च ॥ २८१ ॥
आयेशूजन्मवृत्तान्तात् तत्स्वर्गारोहणावधि ।
चरित्रं कथ्यते तस्य तत्प्रबन्धचतुष्टये ॥ २८२ ॥
तच्छास्त्रसंहितामध्ये प्रबन्धो यस्तु पञ्चमः ।
तत्रोच्यन्ते चरित्राणि प्रभोर्येश्वोऽनुयायिनाम् ॥ २८३ ॥
यान् येशुः स्वस्य धर्मस्य प्रचाराय नियुक्तवान् ।
अमी सर्वेऽग्रिमाः शिष्या दूतनाम्ना प्रचक्षिरे ॥ २८४ ॥
ते लोके येन रूपेण येश्वो धर्मं व्यतस्तरन् ।

ग्रन्थस्य पञ्चमे तस्मिन् प्रबन्धे कथ्यते कथा । २८५ ।
गुप्ताः स्वशिष्यशिक्षायै शिवधर्मोपदेष्टृभिः ।
काश्चित् पद्यस्य तच्छास्त्रसंग्रहे सन्ति रचिताः । २८६ ।
खिस्तीयशास्त्रसंघस्य ग्रन्थो यश्चरमोऽस्ति तु ।
तथायतो भविष्णीनां वार्त्तानां कथ्यते कथा । २८७ ।
अथो प्रसंगयोगेन येशूक्तान्तवादिनां ।
प्रबन्धानां समुत्पत्तिः प्रचारश्च वदिष्यते । २८८ ।
आदौ ग्रन्थान् विना मत्वा सुखमाप्नोतिभिः समे ।
श्रीयेशुसेवका लोकांस्तस्य धर्ममशिक्षयन् । २८९ ।
तदानीं भूयसो लोका येशूक्तान्तवेदिनः ।
तत्कर्मसाक्षिणश्चापि देशे न्यूशु येक्रदिनां । २९० ।
ते धर्मशिक्षकाः किञ्चिदप्यवक्ष्यन् मृषा यदि ।
श्रोतारस्तर्हि तत्तथा न प्रत्यैष्यंस्तदुक्तिषु । २९१ ।
अतः स्वनाथमुद्दिश्य ते स्वनीरति याः कथाः ।
प्राचीचरन् समस्तास्ताः सत्या आसन्नसंशयं । २९२ ।
तथत्या भूयसो लोकास्तेषां वाक्यैः प्रवर्त्तिताः ।
श्रीयेशौ ऐश्वरीं शक्तिं मत्वा तन्मार्गमन्वगुः । २९३ ।
तच्छिष्यवर्गशिक्षायै येशुधर्मप्रचारकाः ।
धर्मोपदेशकान् विज्ञान् पृथ्वीं पृथ्वीं न्ययुञ्जत । २९४ ।
तथाऽस्यकालपर्य्यन्तं सुखमाप्नोतिशिक्षया ।
प्रचारिताऽभवल्लोके येशुसम्बन्धिनी कथा । २९५ ।

मतेष्वस्येषु वर्षेषु नूनाः शिष्यास्तु विस्तरं ।
येश्वो गिरां क्रियाश्चाष्व ज्ञातुमैच्छन् सनिश्चयं ॥ २९६ ॥
ततो येशूचरित्रज्ञा बुधा मात्थायपूर्वकाः ।
पृथक् स्वनाथवृत्तान्तं ग्रन्थबद्धमकुर्वत ॥ २९७ ॥
सर्वं वृत्तं स्वयं दृष्ट्वा श्रुत्वा वा साचिणां मुखात् ।
याथातथ्येन निश्चित्य तेऽलिखन् सत्यवादिनः ॥ २९८ ॥
चतुस्त्रिंशत्समाः प्रायो येश्वः स्वर्गमनात् परं ।
यदाऽतीयुस्तदा ग्रन्थं स्वं मात्थायः प्रणीतवान् ॥ २९९ ॥
तद्ग्रन्थनिर्मितेः कालो यो मया कथितोऽधुना ।
नानाविचारयोगेन स बुधै रनुमीयते ॥ ३०० ॥
ततोऽप्यूनेऽन्तरे याते येश्वः स्वर्गमनात्परं ।
स ग्रन्थो रचयाञ्चक्रे इत्यन्ये विबुधा विदुः ॥ ३०१ ॥
स यस्मिन्नन्तरे ग्रन्थो मात्थायेन व्यरच्यत ।
तदा मार्कोऽपि लूकश्च स्वौ प्रबन्धौ प्रचिन्यतुः ॥ ३०२ ॥
यदाऽब्दाः सप्ततिः प्रायो येश्व स्वर्गमनात् परं ।
व्यत्यायंस्तर्हि योहन्निः स्वं प्रबन्धं प्रणीतवान् ॥ ३०३ ॥
प्रबन्धास्ते तु चत्वारो रचयाञ्चक्रिरे यदा ।
तदा प्रख्यापिता भूत्वा ते सर्वत्र वितस्तरुः ॥ ३०४ ॥
ये येशुसेवका ग्रन्थांस्तांस्तदानीमपाठिषुः ।
सारं येश्वचरित्राणाममी प्रामण्यवेदिषुः ॥ ३०५ ॥
यतश्चेत् कोप्यसत्योऽर्थस्तेषु ग्रन्थेष्ववेत्स्यत ।

येशूभक्तैस्तदा तेषामप्रामाण्यममंस्यत ॥ २०६ ॥

परस्पराविरोधश्च तथार्षं तत् प्रबन्धचतुष्टयम् ।

तत् स्वीचकार विश्वास्यं ख्रीष्टसेवकमण्डली ॥ २०७ ॥

आप्राक्काशाच्च शिष्यार्षं वचरिगमचतुष्टयम् ।

सदा ख्रिष्टीयसंसत्सु रविवारेष्वपठ्यत ॥ २०८ ॥

विना तांश्चतुरो ग्रन्थान् ख्रीष्टीयागमसंग्रहे ।

अन्येऽपि भूरयो ग्रन्थाः स्थिताः सन्तीश्वमानकम् ॥ २०९ ॥

तमेव पञ्चमोयोऽस्ति ग्रन्थस्तत्रागमसंग्रहे ।

स दूतकर्मवृत्तान्तः कथ्यते लूकवर्णितः ॥ २१० ॥

ख्रीयेश्वः स्वर्गमात् पश्चाद् यथा दूतास्तदीरिताः ।

आदौ यहूदिनां देशे तस्य धर्मं व्यतस्तरन् ॥ २११ ॥

यथा च तत्परं तस्माद् देशाद् निर्गत्य निर्भयाः ।

भूयस्तु नानासन्देशं ते विदेशेष्वकीर्त्तयन् ॥ २१२ ॥

यथा चापौरुषेयस्य सामर्थ्यस्य प्रदर्शनात् ।

त आत्मनः परेशेन गुप्तान् दूतानसाधयन् ॥ २१३ ॥

यथा तदुद्यमैः संख्या ख्रिष्टीयानामवर्द्धत ।

इत्यादिविस्तरस्तस्मिन् ग्रन्थे लूकेन कथ्यते ॥ २१४ ॥

स्वयं स ग्रन्थकृत् लूकः पौलनाम्ना सह क्वचित् ।

येशुदूतेन पर्य्याटीदिति ग्रन्थात् प्रतीयते ॥ २१५ ॥

अतः साक्षी स्वयं भूत्वा पौलवक्त्राद् निशम्य वा ।

लूकस्तदीयवृत्तान्तं निखेतुं साधु शक्तवान् ॥ २१६ ॥

अतः ख्रिस्तीयधर्मस्य प्रथमानां प्रवादिनाम् ।
या तद्ग्रन्थे कथाऽस्ति सा विश्वास्या न संशयः ॥ २१७ ॥
चरित्रविस्तरं यस्य लूको ग्रन्थे निजेऽलिखत् ।
स पौलोऽत्यन्तमश्रान्तः येशुधर्मस्य कीर्तने ॥ २१८ ॥
आश्चर्यकर्मसंयुक्तैः स्वदीयैरुपदेशनैः ।
आकृष्टा भूरयो लोका येन शिष्यत्वमाश्रयन् ॥ २१९ ॥
अमीषां ख्रिस्तभक्तानां हितं नित्यं विचिन्तयन् ।
स तद्दिदृक्षया भूयस्तत्तत्स्थानमागमत् ॥ २२० ॥
तेषां च कांश्चित् कश्चिद् दोषं श्रुत्वाऽथवा भ्रमम् ।
अन्यद् वा कारणं प्राप्य स तान् प्रत्यनुदल्लिपीः ॥ २२१ ॥
आचारो यादृशो यस्य शिष्यवर्गस्य भूतवान् ।
पौलस्तादृशमादेशं तं वर्गं प्रति नुन्नवान् ॥ २२२ ॥
ख्रिस्तीयधर्मविद्यायां न्यूनां यां शिष्यमण्डलीम् ।
स प्राप तामसौ पत्रे धर्मतत्त्वान्यशिक्षयत् ॥ २२३ ॥
स यान् मिथो विवादेषु प्रवृत्तान् कलहेषु वा ।
ददर्श तानसौ पत्रे यथायोग्यमतर्जयत् ॥ २२४ ॥
स यान् शिष्यांस्तु शुश्राव धर्ममार्गे प्रसर्पतः ।
स तेषां सान्त्वनं कृत्वा सिद्धिप्राप्त्यर्थमादिशत् ॥ २२५ ॥
करिन्थवासिनः शिष्यान् प्रति यत्तु लिपिद्वयम् ।
पौलोऽलिखत् स तांस्तत्र दोषहेतोरतर्जयत् ॥ २२६ ॥
तत्रत्यानां हि शिष्याणां मध्ये केचन दर्पिणः ।

निरंकुशाश्च पौलोक्तानादेशानवमेनिरे ॥ १२७ ॥
पौलस्तत्खण्डनं कुर्वन् लिपौ स्वस्येश्वरार्पितम् ।
ख्रिष्टीयधर्मशिक्षार्थमधिकारमबोधयत् ॥ १२८ ॥
स यान्याश्चर्य्यकर्माणि तस्यां पुर्य्यामदर्शयत् ।
स तेषां स्पष्टमुद्देशमिमं पत्रे निजेऽकरोत् ॥ १२९ ॥

यथा ॥ करिन्थीयान् प्रति द्वितीयस्य पत्रस्य द्वादशेऽध्याये

पौल उवाच ॥

प्रभोर्दूतस्य लक्ष्माणि शक्तिचिह्नविभूतयः ।
युष्मत्साक्षादसाध्यन्त मया धैर्य्येण भूरिशः ॥ १३० ॥

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ते द्वे पत्रे करिन्थीयान् प्रति नूनं विचारयन् ।
अपौरुषेयसामर्थ्यमूहे पौले समर्पितम् ॥ १३१ ॥
आश्चर्य्या वस्तुतः पौले चेन्न शक्तिरवत्स्यत ।
तदा मदुक्तं सोऽर्थं नालेखिष्यत् लिपिस्थितम् ॥ १३२ ॥
चेत् तत्परेऽद्भुतं कर्म नाकरिष्यत् किमप्यसौ ।
तदा तामद्भुतां शक्तिं नोदलेख्यत् तथा लिपौ ॥ १३३ ॥
आश्चर्य्यकर्मणां सिद्धिं मृषाऽवक्ष्यदसौ यदि ।
तदा वञ्चक इत्यस्य तमख्यास्यन्नमी समे ॥ १३४ ॥
अतः पौलेऽद्भुतां शक्तिं परमेशः समार्पयत् ।
ख्रिष्टीयधर्मशिक्षायै तमाचार्य्यं न्ययुङ्क्त च ॥ १३५ ॥
तथाच तत्कृतां शिक्षां सप्रमाणामसाधयत् ।

इत्येतयोर्द्वयोर्लिप्यो र्विचारादनुमीयते ॥ ३३६ ॥
याः पौलः प्रेरयच्छिष्यान् करिन्थीयादिकान् प्रति ।
ताः पत्र्यः सञ्चिताः सन्ति खिस्तीयागमसंग्रहे ॥ ३३७ ॥
याश्चापरे प्रभो र्दूता लिपीः पेत्रादयोऽलिखन् ।
ता अप्यन्तर्गताः सन्ति तस्मिन् शास्त्रसमुच्चये ॥ ३३८ ॥
अमी पत्रादयो ग्रन्थाश्चापि प्रामाणिका मताः ।
खिस्तीयलोकसंसत्सु निपठ्यन्ते निरन्तरम् ॥ ३३९ ॥
परन्तु विस्तरेणासं भवान् सम्यक् चिरन्तनम् ।
सत्यार्थकञ्च जानातु खिस्तीयागमसंग्रहम् ॥ ३४० ॥
ग्रन्था हि रोमिभिः प्रत्नै र्यवनैश्च बुधैः कृताः ।
नानाप्रस्तावका लोके प्रचलन्त्यधुनावधि ॥ ३४१ ॥
ते ग्रन्थाः प्राक्तनाः प्रत्नैः प्रणीता ग्रन्थकर्तृभिः ।
न पश्चात्कल्पिताश्चेति सर्वैः सम्मन्यते बुधैः ॥ ३४२ ॥
यथा तु प्रत्नता प्रायः खिस्तीयागमसञ्चितेः ।
सिद्धाऽस्ति तद्वदन्येषां ग्रन्थानां नास्ति निश्चिता ॥ ३४३ ॥
येषूचरित्रसम्बन्धिग्रन्थप्रामाण्यसाधकम् ।
यं वादं कृतवानस्मि तस्य सारोऽयमुच्यते ॥ ३४४ ॥
श्रीयेश्वः स्वर्गमात् पश्चादचिरे समये गते ।
तत्कर्मविस्तरः कैश्चित् सुधी र्ग्रन्थेष्वलिख्यत ॥ ३४५ ॥
सनाथवृत्तवेत्तारः खिस्तीयाश्च तदातनाः ।
अमून् ग्रन्थान् प्रतीत्यर्हान् मत्वा नित्यमपाठिषुः ॥ ३४६ ॥

ये विद्वांसश्च तत्रासे येशूधर्मविदोऽभवन् ।
तद्ग्रन्थप्रोक्तमाख्यानं रक्षितुं नाशकन्नमी ॥ २४७ ॥
इत्यादि तत्त्वमालोच्य ख्रिस्तीयागमसञ्चितेः ।
तदन्तर्भूतवृत्तान्तसत्योऽस्तीति विचारये ॥ २४८ ॥

वेदविद्वानुवाच ॥

यदा ख्रिस्तीयधर्मस्य प्रचारोऽभवदादिमः ।
कृतिस्तदीयशास्त्राणां तदभ्यर्णेऽन्तरेऽभवत् ॥ २४९ ॥
तदैव तानि शास्त्राणि प्राकाशन्त च भूतले ।
इत्यादि स्वस्य वादस्य साधनायोहते भवान् ॥ २५० ॥
या तत्र जायते शंका चित्ते श्रुतवतो मम ।
इमामेतर्हि वक्ष्यामि भवांस्तावद् निशाम्यतु ॥ २५१ ॥
त्वा येशूख्रिस्तधर्मादेरधुनाऽष्टशताधिकम् ।
सहस्रमेकमब्दानां गतमित्यब्रवीद् भवान् ॥ २५२ ॥
तदभ्यर्णेऽन्तरे ग्रन्थान् येशूवृत्तान्तशंसकान् ।
मात्थायपूर्वका विज्ञाश्चक्रुरित्यपि चाब्रवीत् ॥ २५३ ॥
किन्त्वीदृशेऽन्तरे दीर्घे गते तात्कालिकी कृतिः ।
कथं तेषां प्रबन्धानां निर्णेतुं शक्यतेऽधुना ॥ २५४ ॥
वीतेऽब्दानां सहस्रे तु येश्वः स्वर्गमनात् परम् ।
ते ग्रन्था नाक्रियन्तेति केन रूपेण साध्यते ॥ २५५ ॥

सत्यार्थ्युवाच ॥

ख्रिस्तीयै र्लिखिता विज्ञै र्बुधैस्त्वान्यमतानुगैः ।

प्राचीना भूरयो ग्रन्थाः प्रचलन्त्यधुना भुवि ॥ ३५६ ॥
इदानीं यानहं ग्रन्थानुद्दिशामि विशेषतः ।
प्रणीताः सन्ति ते सर्वे वाण्यौ यवनरोमयोः ॥ ३५७ ॥
तेषां मध्ये तु केषांचिदधिकाऽस्ति चिरन्तता ।
न्यूना केषांचिद् अन्येषां ततोऽप्यूना च विद्यते ॥ ३५८ ॥
को ग्रन्थः केन विदुषा कस्मिन् काले व्यरच्यत ।
इत्यस्य विस्तरो रीत्या ज्ञायते वक्ष्यमाणया ॥ ३५९ ॥
आ तत्सर्वादिमग्रन्थरचनातोऽधुनावधि ।
ग्रन्थान्तरान्वयो विद्वन् सन्ततोऽस्ति निरन्तरः ॥ ३६० ॥
तस्यां ग्रन्थावलौ ग्रन्था ये सन्त्युत्तरकालिकाः ।
तेषूत्तरेषु पूर्वेषामुद्देशः कश्चिदुच्यते ॥ ३६१ ॥
मया विवक्षितोऽर्थस्तु येन सम्यक् स्फुटो भवेत् ।
तदर्थमत्र दृष्टान्तमेकं वक्ष्यामि कृत्रिमम् ॥ ३६२ ॥
विद्योद्यानाभिधे देशे विद्वन्नामा नृपोऽवसत् ।
गतं सहस्रमब्दानाम् आ तस्मादधुनावधि ॥ ३६३ ॥
सदा च तेन भूपेन विद्याभिमेन पूजिताः ।
विद्वांसो भूरयस्तस्य राजसंसदमाश्रयन् ॥ ३६४ ॥
तन्मध्ये मंगलेत्याख्यो विविधैर्भूषितो गुणैः ।
ज्योतिर्विदुत्तमः कश्चिदेको विद्वानविद्यत ॥ ३६५ ॥
स नानायन्त्रयोगेण पर्य्यालोच्य भूमण्डलम् ।
सिद्धान्ताकाभिधं मूलमेकं ग्रन्थं प्रणीतवान् ॥ ३६६ ॥

स ग्रन्थो विश्रुतिं तूर्णं प्राप्तः सर्वत्र भारते ।
सर्वैं सदातनैः श्रेष्ठै र्ज्योतिर्विद्भिरपठ्यत ॥ २६७ ॥
शिंशत्यब्देषु वीतेषु ग्रहग्रन्थस्य हृतेः परम् ।
स ख्यातो मंगलो विद्वान् परलोकनिवास्यभूत् ॥ २६८ ॥
तत्रैव ग्रामेऽन्यस्य कस्यचिद् विदुषो गृहे ।
शुक्राभिधो महाबुद्धि र्बालः कश्चिदजायत ॥ २६९ ॥
स शुक्रो यौवनं प्राप्य ज्योतिर्विद्यानुभुत्सया ।
तं मंगलस्य सिद्धान्तं स्वगुरो र्निकटेऽपठीत् ॥ २७० ॥
विद्याव्युत्पत्तिमात्रा च मध्यमायु र्यदाऽभवत् ।
तदाऽकरोत् स सिद्धान्तं शुक्रसिद्धान्तनामकम् ॥ २७१ ॥
अमुष्मिन् शुक्रसिद्धान्ते सिद्धान्तार्थः क्वचित् क्वचित् ।
प्रश्नस्यत तदुक्तीनामकृतिः क्रियतेऽपि च ॥ २७२ ॥
तदाह मंगलः ख्याते सिद्धान्तार्णे सुधीवरः ।
इत्यादि शब्दयोगेन शुक्रस्तामुं प्रशंसति ॥ २७३ ॥
इत्यर्थदर्शनात् सर्वैः शुक्रसिद्धान्तपाठकैः ।
शुक्रात् प्राग् भूतमज्ञासीद् मंगलं ग्रन्थकारिणम् ॥ २७४ ॥
शिंशत्समान्तरे वीते पुनः शुक्रादनन्तरम् ।
विप्रस्य कस्यचित् सूनुश्चन्द्रनामोदपद्यत ॥ २७५ ॥
साऽधीत्य शुक्रसिद्धान्तं सिद्धान्तार्कश्च यौवने ।
तत्पश्चाच् चन्द्रसिद्धान्तं नूतनं स्वे वार्द्धकेऽकरोत् ॥ २७६ ॥
अमुष्मिन् चन्द्रसिद्धान्ते चन्द्राख्योऽसौ सुधीः क्वचित् ।

पूर्वोक्तं शुक्रसिद्धान्तं तत्कर्त्तारञ्च निन्दति ॥ १७७॥

तथा तद्ग्रन्थवर्त्तिन्या शुक्रसिद्धान्तनिन्दया ।

सत्वं तदातनं शुक्रसिद्धान्तस्यावधार्य्यते ॥ १७८ ॥

तत्रैव चन्द्रसिद्धान्ते सिद्धान्तार्कस्य कानिचित् ।

मतान्युक्तानि दृश्यन्ते मंगलञ्च प्रशस्यते ॥ १७९ ॥

यदुक्तं चन्द्रसिद्धान्ते सिद्धान्तार्कोद्धृतं मतम् ।

तद् अद्य वर्त्तमानेऽपि सिद्धान्तार्के विलोक्यते ॥ १८० ॥

अतोऽसौ यादृशोऽद्यास्ति सिद्धान्तार्कस्तदातनः ।

विचारमन्तरा तादृगद्याप्यस्तीति बुध्यते ॥ १८१ ॥

त्रिंशत्यब्देषु वीतेषु पुनश्चन्द्रादनन्तरम् ।

विप्रस्य कस्यचिद् गेहे शिशु र्जज्ञे बुधाभिधः ॥ १८२ ॥

बुधाख्योऽसौ युवा भूत्वा मंगलादिकृतानमून् ।

सिद्धान्तांस्त्रीन् मया प्रोक्तानपठीत् स्वगुरो र्गेहे । १८३ ॥

ज्योतिःशास्त्रे च नैपुण्यं प्राप्तवान् सोऽपि वार्द्धके ।

चकार नूतनं शास्त्रं बुधसिद्धान्तनामकम् ॥ १८४ ॥

तस्मिन् बुधाख्यसिद्धान्ते मंगलादिकृताश्च ते ।

उद्दिश्यन्ते त्रयो ग्रन्थास्तन्मतञ्च विचार्य्यते ॥ १८५ ॥

अतो बुधस्य कालेऽमी मंगलादिकृतास्त्रयः ।

सिद्धान्ताः प्राक्तनत्वेन प्रासिद्ध्यन्निति बुध्यते ॥ १८६ ॥

बुधात् पश्चाद् हसो राऊ चारानाथो बृहस्पतिः ।

शनैश्चरादयोऽनल्पे चाब्दे ज्योतिर्विदोऽभवन् ॥ १८७ ॥

ये ये च तैः समं ग्रन्था अरच्यन्त मनीषिभिः ।
ते पाश्चात्यैः कृता विज्ञैः प्रचलन्त्यद्युगावधि ॥ १८८ ॥
अमी ज्योतिर्विदः सर्वे यौगपद्येन नासत ।
कालस्य व्यवधानेन विज्ञस्त्वेकोऽन्यमन्वगात् ॥ १८९ ॥
अनुक्रमेण तन्मध्ये यो यमन्वगमत् सुधीः ।
स तस्माद् व्यवधानेन सुकृत्त्वेन व्यभिद्यत ॥ १९० ॥
ये चाविद्यन्त तन्मध्ये क्रमेणोत्तरकालिकाः ।
ते स्वग्रन्थेषु पूर्वेषां काश्चिच् चर्चामकुर्वत ॥ १९१ ॥
तत्सर्वं बुद्धिमद्गम्यं तत्शास्त्रेषु कुत्रचित् ।
चतुर्णां मंगलादीनामप्युद्देशश्च दृश्यते ॥ १९२ ॥
तेषां ज्योतिर्विदां प्राचामुद्देशो यत्र कुत्रचित् ।
कृतोऽस्ति मंगलस्तत्र सर्वाद्यत्वेन कथ्यते ॥ १९३ ॥
तथा तैः प्राज्ञिभिः शुक्रो द्वितीयत्वेन कथ्यते ।
तृतीयत्वेन चन्द्रश्च तुर्यत्वेन तथा बुधः ॥ १९४ ॥
तथाचा मंगलाद् दीर्घा श्रेणिः सिद्धान्तकारिणाम् ।
भिन्नानामन्तरैः कृत्वैः सन्तताऽद्ययुगावधि ॥ १९५ ॥
तया परम्पराप्राप्तमावल्या ग्रन्थकारिणाम् ।
सिद्धान्तार्कस्य चैरत्वमविकारञ्च सिध्यति ॥ १९६ ॥

वेदविद्दानुवाच ॥

भवान् यां कृणिमां श्रेणिमाह सिद्धान्तकारिणाम् ।
तस्याः सत्त्वेन चैरत्वं सिद्धान्तार्कस्य सिध्यति ॥ १९७ ॥

तादृक् ख्रिस्तीयशास्त्राणां चिरत्नत्वस्य साधिका।
किं ग्रन्थकारिणां श्रेणि वर्त्तमानाऽस्ति वास्तवी ॥ ३९८ ॥

सत्यार्थ्युवाच ॥

यथा ख्रिस्तीयशास्त्राणां निश्चिताऽस्ति चिरत्नता।
तां ग्रन्थकारिणां श्रेणिं संक्षेपेण प्रकाशये ॥ ३९९ ॥
आदौ तु देशवृत्तान्तं कञ्चित् प्रासङ्गिकं शृणु।
भवान् येनाखिलां बोधेद् वक्ष्यमाणां कथां मम ॥ ४०० ॥
अब्धिः स्थलमध्यस्थनामा कश्चित् सुविस्तृतः।
स भारताद् विदूरेण प्रतीच्यां दिशि वर्त्तते ॥ ४०१ ॥
तस्याब्धेः पूर्वसीमायामस्ति देशो यहूदिनाम्।
यं ख्रिस्तीयस्य धर्मस्य जन्मभूमिमवैम्यहम् ॥ ४०२ ॥
तस्याब्धे दक्षिणे तीरे दीपस्थाफ्रिकाभिधः।
तत्रैगुप्तादयो देशा वर्त्तन्ते सागरान्तिके ॥ ४०३ ॥
तस्याब्धेरुत्तरे तीरे चुद्राख्यायवनादयः।
देशाः क्रमेण वर्त्तन्ते एकोऽन्यस्मादनन्तरः ॥ ४०४ ॥
चुद्राख्यानामको देशो यो मया कथितोऽस्ति तु।
तत्रेफसादयः ख्याताः पुर्य्यः पूर्वमभिवत्सत ॥ ४०५ ॥
समुद्राद् नीचतोऽल्पेन व्यवधानेन भेदितः।
सुख्यातो यावनो देशः प्रतीच्यां दिशि वर्त्तते ॥ ४०६ ॥
ये तस्मिन्नीष्टति न्यूषर्वकात्तु तदालनाः।
ते दक्षाः साधराणासन् विद्यया च परिष्कृताः ॥ ४०७ ॥

अमुष्माद् यावनाद् देशात् प्रतीच्यां दिशि निश्चितः ।
इतल्यानामको नीवृद् राजते लोकविश्रुतः ॥ ४०८ ॥
तत्रैतल्याभिधे देशे रोमानाम्नी पुरी बभौ ।
प्रतीच्यनीवृतां ख्याता राजधानी तदातनी ॥ ४०९ ॥
अमुं पुरीं हि रोम्यायां महाशक्तिरधीश्वरः ।
अधिष्ठितोऽखिलांल्लोकान् परितःस्थांस्तदाऽशिषत् ॥ ४१० ॥
इतल्यासंज्ञकाद्देशाद् वर्त्तमानो मरुद्दिशि ।
गाल्याख्यो नीवृद् अन्यस्तु तदा रोम्यवशेऽभवत् ॥ ४११ ॥
अमीषां नीवृतां यत्तु ज्ञातवानसि वर्णनम् ।
अत्रैवं विस्तरं तस्य विदुर्भूगोलवेदिनः ॥ ४१२ ॥
क्ले ख्रिस्तीयधर्मस्य प्रारम्भात् परम् अन्तरे ।
व्यतीते तन्मतं रोमां पुरीं यावद् वितस्तरे ॥ ४१३ ॥
त्रिंशत्यब्देषु वीतेषु येश्वः स्वर्गमगात्परम् ।
पत्रं पौलोऽनुदद् रोम्यां प्रति ख्रिस्तीयमण्डलीम् ॥ ४१४ ॥
शनैः शनैस्ततःपश्चात् कीर्त्यमानं महीतले ।
गाल्यादिवासिभिः कैश्चित् ख्रिस्तस्याशिश्रिये मतम् ॥ ४१५ ॥
आदौ ख्रिस्तीयमण्डल्यो देशभिन्नाःपरस्परम् ।
मतान्तरानुगैर्लोकैरवेष्ट्यन्त विरोधिभिः ॥ ४१६ ॥
मतैक्यात्तु प्रियाः सन्तस्ते ख्रिस्तीयाः समे मिथः ।
यात्रामितस्ततः कृत्वा भूयोऽन्योऽन्यैः समागमन् ॥ ४१७ ॥
ख्रिस्तीयान् एकदेशीयान् प्रति या जघटे दशा ।

तद्वार्त्तामन्यदेशीयाः खिस्तीया अप्यवेदिषुः ॥ ४१८ ॥
यान् ग्रन्थकारिणः सर्वानहं वच्यामि सम्प्रति ।
विकीर्णास्ते मदुक्तेषु न्यूषुदेशेषु कुत्रचित् ॥ ४१९ ॥
अथो खिस्तीयशास्त्राणामाद्यानां रचनामनु ।
या ग्रन्थकारिणां श्रेणि र्विविदे तां निवेदये ॥ ४२० ॥
खिस्तीयधर्मसम्बन्धिसर्वग्रन्थेषु यद्विधः ।
विशेषो वर्त्तते तस्य भवांस्तत्त्वं निशाम्यतु ॥ ४२१ ॥
तद्धर्माद्देशिनो ग्रन्था विभिद्यन्ते द्विधा समे ।
एकस्त्वापौरुषेयोऽस्ति पौरुषेयोऽपरो गणः ॥ ४२२ ॥
मात्थायपौलयोहन्नियाकोबादिभिरर्षिभिः ।
येश्वः शिष्यैः कृतः शास्त्रसञ्चयोऽस्तीत्यवर्णयम् ॥ ४२३ ॥
येश्वस्तैरर्षिभिः शिष्यै रचितं शास्त्रमण्डलम् ।
अपौरुषेयमस्तीति खिस्तीयैर्मन्यते बुधैः ॥ ४२४ ॥
येश्वस्तेभ्योऽप्यशिष्येभ्यः पश्चाद् येश्वोऽनुगा बुधाः ।
युस्तीन क्लेमद् इग्नात्य पलुकार्पादयोऽभवन् ॥ ४२५ ॥
यांस्ते सर्वे तु विद्वांसो नाना ग्रन्थानकुर्वत ।
खिस्तीये र्निखिलै स्तेषां मन्यते पौरुषेयता ॥ ४२६ ॥
यावन्त्यपौरुषेयाणि सन्ति शास्त्राणि तावताम् ।
उक्तीः स्तच्छास्त्रमन्तारो विज्ञाः प्रामाणिकी र्विदुः ॥ ४२७ ॥
तदन्यान् यांस्त्वहं ग्रन्थान् पौरुषेयानवर्णयम् ।
तेषां प्रामाण्यमस्माभिस्तादृग् विद्वन्न मन्यते ॥ ४२८ ॥

यतस्तद्ग्रन्थकर्तॄणां सतां तत्त्वार्थिनामपि ।
कदाचिद् भ्रान्तिरन्येषां मर्त्यानामिव विद्यते ॥ ४२९ ॥
तेषांतु पौरुषेयाणां ग्रन्थानां धारणा बलम् ।
ख्रिष्टीयमूलशास्त्राणां निर्णयामविरलताम् ॥ ४३० ॥
अमुष्य पौरुषेयस्य ग्रन्थसंघस्य सम्प्रति ।
अत्रैव वर्णनं किञ्चित् करिष्याम्यहमादितः ॥ ४३१ ॥
श्रीयेशोः स्वर्गतेः पश्चात् तस्य पौलादयोऽनुगाः ।
तद्धर्मकीर्त्तने सद्यः प्रावर्त्तन्तेत्यवादिषम् ॥ ४३२ ॥
केचिज्जनाश्च तन्मध्ये सप्रभोः स्वर्गमात्परम् ।
अनेकवर्षपर्य्यन्तमासन् जीवद्भ्यान्तरे ॥ ४३३ ॥
त्रिंशद्वर्षात्मकं प्रायो यावदन्तरमुद्यमी ।
येशो दूतः सुसंवादं पौलोऽतिष्ठत् प्रचारयन् ॥ ४३४ ॥
योहन्नित्यपरो दूतो येशोः स्वर्गमनात्परम् ।
जिजीव सप्ततिं वर्षाणिति प्रत्नै र्बुधैः स्मृतम् ॥ ४३५ ॥
येशो दूतास्त्वमी यावदवर्त्तन्त महीतले ।
तावद् यथातथं येशोस्ते चरित्रमवर्णयन् ॥ ४३६ ॥
किं किं प्रामाणिकं शास्त्रं किञ्च प्रामाण्यवर्जितम् ।
इत्यत्र तेषु जीवत्सु कोपि नासीत्त संशयः ॥ ४३७ ॥
यतः परेश्वरीयेण निःश्वासेन प्रबोधिताः ।
ते सत्यासत्ययोः कर्त्तुमकल्पन्त विवेचनम् ॥ ४३८ ॥
तथा ते भूरिभिर्लोकैर्नानादेशोद्भवैः सह ।

नित्यं समागमं कृत्वा धर्मतत्त्वान्यचिन्तयन् ॥ ४३९ ॥
तत्संगमाच्च ये लोकास्तेषां शिष्यत्वमाश्रयन् ।
खिस्तीयधर्मतत्त्वानि तेऽपि सम्यगवेदिषुः ॥ ४४० ॥
श्रीयेशुदूतशिष्याणां मध्ये लोकास्तु भूरयः ।
चिरं जिजीवुरन्येषां समुत्थां मृतेः परम् ॥ ४४१ ॥
तेषां चिरायुषां मध्ये केचिच्छिष्यास्तु पण्डिताः ।
सन्तः स्वधर्मतत्त्वानि परांल्लोकानशिक्षयन् ॥ ४४२ ॥
एवं श्रीखिस्तदूतानां मुखात् तच्छास्त्रमभिमतम् ।
यथार्थं प्राप्यतान्येभ्यः पारम्पर्येण चार्प्यत ॥ ४४३ ॥
श्रीयेशुखिस्तदूतानां स्वयं ये संगमाप्नुवन् ।
तन्मध्ये केऽपि ग्रन्थान् स्वमतार्थिनोऽलिखन् ॥ ४४४ ॥
तन्मध्ये विश्रुतः कश्चित् क्लेमन्नामाऽभवद् बुधः ।
स येशुखिस्तदूतानां बभूव समकालिकः ॥ ४४५ ॥
श्रीयेश्वः कीर्त्तिमान् दूतः पौलः प्रामाणिकीलिपीः ।
काश्चित् स्वशिष्यशिक्षायै तुनोदेति पुराऽश्रवम् ॥ ४४६ ॥
प्रामाणिकस्य ताः पत्रः खिस्तीयागमसंग्रहे ।
चद्याप्यन्तर्भवन्तीति प्राहं पूर्वमवर्णयम् ॥ ४४७ ॥
तन्मध्ये या लिपि लोकान् फिलिप्पीकासिनः प्रति ।
अनोदि तत्र सहायकः क्लेमन्नामा प्रशस्यते ॥ ४४८ ॥
अतः पौलीयलिप्युक्तः क्लेमन्नामा पुमानसौ ।
स्वयं पौलस्य मेलायां बभूवास्ति न संशयः ॥ ४४९ ॥

स एव क्रोमद् यद्यो वा क्रोमग्राम्ना महानमः ।
ख्रिष्टीयसंवदोऽध्यक्षे रोमाखायाजवाऽभवत् ॥ ४५० ॥
अमुष्य क्रोमदाख्यस्यान्तान्तोऽध्येव कश्चित् ।
एरेखायेन विप्रेण पश्चाद्भूतेन कथ्यते ॥ ४५१ ॥

यथा । एरेखाय उवाच ।

स्वयं धन्यान् प्रभोर्दूतान् स क्रोमद् दृष्टवानभूत् ।
समागमञ्च तैः सार्धं कृतवानपि सम्मुखम् ॥ ४५२ ॥
तदाऽपि ख्रिष्टदूताज्ञा भिन्नयया तस्य वर्षयोः ।
अनन्त्यासीत् यहादिष्टः पत्राः साध्यादविष्ट च ॥ ४५३ ॥
ये येषु ख्रिष्टदूतानां मुखाच्छिक्षामवाप्नुवन् ।
तादृशा भूयसोऽन्येऽपि पार्वमिष्टाऽदराऽऽसत ॥ ४५४ ॥
अमुष्य क्रोमदाख्यस्य समये कथा महान् ।
करिन्थवासिनां मध्ये भ्रातृणां समजायत ॥ ४५५ ॥
अमूञ्जनान् करिन्थीयान् प्रति रोमानिवासिनी ।
ख्रिष्टीयमण्डली शान्ति प्रार्थतां प्रेरयन्नपि ॥ ४५६ ॥
तस्यां सा सम्बये लोकान् करिन्थीयानबोदयत् ।
तान् पूर्ववद् नवीनाय अद्यापि पोदनेऽभवत् ॥ ४५७ ॥

तत्साक्षुकन ।

ख्रिष्टीयानान्तु रोमायामध्यक्षः संकटा ययम् ।
क्रोमत् तां प्रापयत् पत्रीमिति सम्भावि विद्यते ॥ ४५८ ॥
प्राक्तन्यां सा च यावन्यां भाषायां रचिता लिपिः ।

अद्यापि वर्त्तमानाऽस्ति विपश्चिद्भिश्च पठ्यते ॥ ४५९ ॥

क्वचित् पश्चाद्भवै र्विज्ञैः सा मषी क्लेमतः कृतिः ।

क्वचित् खिस्तीयमण्डल्या रौम्याया लिखितोच्यते ॥ ४६० ॥

तया खिस्तीयधर्मस्य नव्याम्नायाख्य सत्यता ।

कीदृक्षां सिद्धिमाप्नोति तदेतर्हि प्रपद्यते ॥ ४६१ ॥

मात्थायपूर्वका यानि सच्चरित्राणि चक्रिरे ।

तदुद्देशाय तत्पत्रे प्रसंगः कोपि नाभवत् ॥ ४६२ ॥

अतस्तैरमुका ग्रन्था मात्थायाद्यैः प्रबन्धिरे ।

इत्यादिविस्तरस्तावन् क्लेमत्पत्रे न दृश्यते ॥ ४६३ ॥

मात्थायाद्यैस्तु या येश्वः समाख्यन्त सदुक्तयः ।

तन्मध्ये काश्चिदाम्नन्ते क्लेमत्पत्रेऽपि कीर्त्तिताः ॥ ४६४ ॥

अतः क्लेमत् प्रबन्धेषु मात्थायादिकृतेष्वमूः ।

येशूक्तीः प्राप वाऽन्यत्र शुश्रावेत्यनुमीयते ॥ ४६५ ॥

ताश्चेत् प्राप्नोत् प्रबन्धेषु मात्थायादिकृतेष्वसौ ।

तेषां तर्ह्युच्यते सत्त्वं प्रबन्धानां तदातनम् ॥ ४६६ ॥

यदा स क्लेमद् ग्रन्थेच ता येशूक्ती र्न्यबध्नत् ।

तदाऽपि साध्यते तासां सुप्रसिद्धि स्तदातनी ॥ ४६७ ॥

पौलस्य ये करिन्थीयान् शिष्यान् प्रत्यलिखल्लिपी ।

तदुक्ता क्लेमतः पत्रे पत्रिका स्पष्टमुच्यते ॥ ४६८ ॥

यथा ॥ रौमः क्लेमवाक्य ॥

पत्रीं धन्यस्य पौलस्य प्रेषितस्य गृह्णत ।

यिं तन्नाशे खिष्टेषाद्दौ पुत्रंवादस्य वः प्रति ॥ ४६९ ॥

सत्यान्वेषाच ॥

तन्नामदीयपन्नस्य लक्ष्ममर्थं विभावयन् ।
दृढं खिष्टीयधर्मस्य तत्र विन्दामि साधनम् ॥ ४७० ॥
असौ प्रसंगमप्राप्य खिपिपौ लिपिकारकः ।
श्रीयेशूखिष्टवृत्तानां विस्तरं नह्यवर्णयत् ॥ ४७१ ॥
यतः स यान् खिष्टीयान् लोकान् प्रत्यलिखल्लिखिम् ।
ते खिष्टीयस्य धर्मस्य सर्वं जानन् सुवेदिनः ॥ ४७२ ॥
तस्मात्तु तांस्तथा शिष्यान् सदाचाराय चोदयन् ।
तैः ज्ञातानां स सारांशं विषयाणामसस्मरत् ॥ ४७३ ॥
अतो नानेङ्गिताभाभिः संक्षिप्तार्थाभिरुक्तिभिः ।
स येशूखिष्टसम्बन्धे मतत्वमन्वबोधयत् ॥ ४७४ ॥
लिपेस्तु तादृश्यदर्थात् यस्य सत्त्वं कृतः पुरा ।
संसारे तस्य धर्मस्य प्रचारश्चानुमीयते ॥ ४७५ ॥
पुरा लोके महात्मा हि यस्य येशूरवेक्ष्यत ।
तद्धस्य तादृगुद्देश्यं लिपौ नाकरिष्यत ॥ ४७६ ॥

वेदविद्वानुवाच ॥

नास्यायाद्यैः प्रणीतानां येशूवृत्तान्तवर्णिनाम् ।
ग्रन्थानां नोच्यते सत्त्वं त्वमतन्ने तदात्मकम् ॥ ४७७ ॥
स्वयञ्च तल्लिपौ येश्वादृक्रियाणां च विस्तरम् ।
समस्तं नाविखत् त्वमदिति वीक्षसे भवान् ॥ ४७८ ॥

तथा सत्येतया पिप्यर विधिविधिप्रतयुतया ।
कथं येष्वर्थरिपस्य सिद्धोत् शतस्य सत्यता ॥ ४७९ ॥

सत्याङ्गुवाच ॥

एतर्हि संशयं यस्मिन् विषये कुरुते भवान् ।
तद्व्याकाराय दृष्टान्तः कृत्रिमः श्रूयतामयम् ॥ ४८० ॥
कल्याणाख्यस्य देशस्य धर्मसिंहाभिधो नृपः ।
आसीत् पुरा सुधीः शूरो धार्मिकश्चेति कथ्यताम् ॥ ४८१ ॥
दुष्टानां दण्डनं कुर्वन् सज्जनानाञ्च पालनम् ।
स्वीयाः सर्वाः प्रजाः सम्यक् यथान्यायञ्च सोऽन्वशात् ॥ ४८२ ॥
तदीयशर्मणो वृद्धिमभीप्संश्च समन्ततः ।
स नानोपाययोगेन तस्मिन्नर्थमचेष्टत ॥ ४८३ ॥
यात्रार्थिकाननरः पान्था येन विश्रममाप्नुयुः ।
तदर्थमध्वनां प्रान्ते स शाखा निरकीमपत् ॥ ४८४ ॥
देशे गमागमो येन लोकानां सुकरो भवेत् ।
तदर्थं सेतुभिः सर्वा नदीः सोऽबन्धयद् दृढैः ॥ ४८५ ॥
विद्याभ्यासश्च सर्वस्मिन् येन वर्द्धेत नीवृति ।
तदर्थं सोऽपि भूरीणि विद्यासद्मान्यतिष्ठिपत् ॥ ४८६ ॥
तं देशमाक्रमात्कर्तुं शत्रुर्येन न शक्नुयात् ।
तदर्थं स्वाः पुरीर्दुर्गैः स प्राचीरैरवेष्टयत् ॥ ४८७ ॥
तद्राज्ये मन्त्रिणो दक्षाः सेनाश्च महौजसः ।
यशस्विनश्च विद्वांसो भूरयस्तत्र चिक्षत ॥ ४८८ ॥

तत्काले भीमसिंहाख्यो वनदेशस्य भूपतिः ।
पश्चा तं देशमाक्रम्य स्ववशे कर्त्तुमैहत ॥ ४८९ ॥
स्वनीकृतस्तु रक्षायै धर्मसिंहोऽभिषेचनम् ।
कृत्वा तेनारिणा सार्कं दारुणे प्राकृतक्षये ॥ ४९० ॥
प्रातःकाले समारब्धः स संग्रामो भयंकरः ।
सन्ध्यांशुकालपर्य्यन्तं प्रावर्त्तत निरन्तरम् ॥ ४९१ ॥
तयोः संघट्टनात्तत्र सुमहांस्तुमुलोऽजनि ।
घोरो नादश्च शस्त्राणामश्वानाञ्च गर्ज्जनम् ॥ ४९२ ॥
अनेके तत्र [illegible]भटाः पत्तयो मृताः ।
खड्गादिच्छिन्नभिन्नांगा तुरगाश्च हस्तिनां मदैः ॥ ४९३ ॥
शेषे तु धर्मसिंहस्य योद्धृभिः सिंहसन्निभैः ।
पराभूता वैरिणां सेना समराङ्गणमत्यजत् ॥ ४९४ ॥
स्वयं पलायमानश्च भीमसिंहो महीपतिः ।
वन्दीकृतः समानिन्ये धर्मसिंहस्य सन्निधिम् ॥ ४९५ ॥
कञ्चित् कालञ्च कारायां बद्धः स्थित्वा तदाज्ञया ।
तेनोदारात्मना पश्चाद् मुक्तः सन् स गृहं ययौ ॥ ४९६ ॥
सदा कल्याणदेशस्तु येन निष्कण्टको भवेत् ।
तदर्थं धर्मसिंहोऽद्य तस्य राज्यमपाहरत् ॥ ४९७ ॥
तथा स स्वस्य राज्यस्य वर्द्धयित्वा परक्रमम् ।
श्रेयश्च सर्वथा साधुधर्मसिंहस्तु जह्रौ ॥ ४९८ ॥
स राजा तादृशो भूत्वा स्वदेशे कीर्त्तिमानभूत् ।

लोकाश्च तस्य वृत्तानां नित्यं चर्चामकुर्वत ॥ ४९९ ॥
यादृक्त्वं धर्मसिंहस्य समये विहितं सुखम् ।
हाहा तादृक्त्वमस्माभिरधुना नोपभुज्यते ॥ ५०० ॥
नश्यन्ति साम्प्रतं सर्वे ये तवंस्तेन निर्मिताः ।
ध्वंसन्ते साम्प्रतं सर्वा धर्मशालाश्च तत्कृताः ॥ ५०१ ॥
दुष्टानां दण्डनं यद्वत् सतां पुष्टिं च सोऽकरोत् ।
हाहा न दृश्यते यादृगत्र कीर्त्ति सम्प्रति ॥ ५०२ ॥
स सेनां भीमसिंहस्य यथाऽरक्षत् स्वतेजसा ।
तथेदानीन्तनः कोऽपि योद्धा कर्त्तुं न प्रभुयात् ॥ ५०३ ॥
ते धर्मसिंहपत्न्यस्तथा तद्विधा स्त्रियः ।
नानाविधैर्ज्ञाताभिः संक्लेशैस्ताभिरस्तवन् ॥ ५०४ ॥
ततः प्राग् धर्मसिंहाख्यैश्चन्नं भून्दवेक्ष्यत ।
तदा तैस्तादृशी चर्चा नहि कर्त्तुमशक्यत ॥ ५०५ ॥
चेद्वा ते केवलं नाम तस्याश्रोष्यन् महीपतेः ।
सुधातस्यैव तां चर्चां नाकरिष्यंस्तदाऽस्य ते ॥ ५०६ ॥
तथा येऽग्रः कथा ख्यातिं यदि नाप्स्यत् ततः पुरा ।
तदा जात्वेव सा पत्रे स्तोमतो नोददेक्ष्यत ॥ ५०७ ॥
येश्वस्तु कीदृशी चर्चा क्रियते स्तोमतो लिपौ ।
इत्यस्य साम्प्रतं कश्चित् संक्षेपः कथयिष्यते ॥ ५०८ ॥
तेजीयानीश्वरीयस्य माहात्म्यस्य प्रकाशकः ।
श्रीख्रिस्तो मानुषं देहं धृतवानीश्वरेरितः ॥ ५०९ ॥

महात्मा दर्पहीनश्च प्रादुर्भूय स भूतले ।
दयां विधाय मर्त्त्येषु स्वप्राणांस्तत्कृते ददौ ॥ ५१० ॥
तदीयरक्तपातेन पापं भिन्दन्ति मानवाः ।
असौ तेषां महायज्वा सहायो रक्षकोऽस्ति च ॥ ५११ ॥
इत्यादिखिष्टसम्बन्धिमततत्त्वानि कुत्रचित् ।
यथाप्रसंगमुच्यन्ते तल्लिपौ लिपिकारिणा ॥ ५१२ ॥
यां पौलपेत्रयोश्चर्यां सोऽकरोत् प्रभुदूतयोः ।
तस्याः सारांशमथाहं व्याकरोमि यथामति ॥ ५१३ ॥

शिष्यः श्लोकमुवाच ॥

ईर्ष्याहेतो महात्मानो धार्मिकाश्च नरर्षभाः ।
उपद्रवाहिता भूत्वा कष्टभाजोऽभवन्नपि ॥ ५१४ ॥
लोकानामीर्ष्यया पेत्रः क्लेशं भुक्त्वा मुहुर्मुहुः ।
तत्पश्चात् तेजसो धाम स्वर्गीयं प्रापितोऽभवत् ॥ ५१५ ॥
ईर्ष्याहेतोस्तथा पौलः सप्तकृत्वः सबन्धनः ।
प्रवासितोऽश्मभिः क्षुण्णः फलं धैर्यस्य लब्धवान् ॥ ५१६ ॥
असौ प्राच्यां प्रतीच्याञ्च भूत्वा धर्मप्रचारकः ।
कृत्स्नं संसारमाशिक्ष्य श्रद्धायाः प्राप्तवान् यशः ॥ ५१७ ॥
प्रतीच्याः प्रान्तमासाद्य शासितॄणाञ्च सम्मुखम् ।
साक्षी भूत्वा स्वधर्मस्य स लोकान्तरवास्यभूत् ॥ ५१८ ॥

सत्यार्थ्युवाच ॥

तथापि धर्मतत्त्वानां खिष्टीयानां चिरन्तना ।

तदातनः प्रचारश्च स्तोमत्यकात् प्रतीयते ॥ ५१९ ॥
तत्सन्निकृष्टवेलायां कश्चिद् इमात्यनामकः ।
अन्यः खिस्तीयधर्मस्य मन्ता साधुरविद्यत ॥ ५२० ॥
गल्वे चानेन चोत्कृष्टः सोऽन्त्यखैर्यानिवासिनः ।
खिस्तीयलोकसंघस्य मुख्याध्यक्षो न्ययुज्यत ॥ ५२१ ॥
श्रीयेष्वः स्वर्गमारोहाद् नवत्यब्दात्मकेऽन्तरे ।
तन्न्यूने वा गते वृद्धः सन् स धर्मकृतेऽवधि ॥ ५२२ ॥
अतः स साधुरिमात्यो येरुसलेमे सोऽन्तरे ।
अप्यायां खिस्तदूतानां विविदे समकालिकः ॥ ५२३ ॥
तेषाञ्च खिस्तदूतानामेकं कञ्चनवाऽपरम् ।
स दृष्टवान् भवेत् साक्षादिति सम्भाव्यते ॥ ५२४ ॥
तत्काले खिस्तदूतानां प्रचारो भूयसा जनाः ।
श्रोतारश्चापि वदाचाम् आसन् जीवद्धगान्तरे ॥ ५२५ ॥
अतः स साधुरिमात्यः खिस्तदूतैः सह स्वयम् ।
विश्वा वक्तृभिः सार्द्धं समागच्छद् न संशयः ॥ ५२६ ॥
एवाञ्च तादृशां संगादसौ येषूपरि न वित् ।
खिस्तीयधर्मतत्त्वज्ञश्चाभूदित्यनुमीयते ॥ ५२७ ॥
तादृशः सन् स इमात्यः खिस्तभक्तः स्ववार्द्धके ।
तद्धर्मद्वेषिभी रोमां दण्डनार्थमनीयत ॥ ५२८ ॥
यात्रान्तरे लिपीः काश्चित् पलुकार्पाभिधं बुधम् ।
रोमास्थान् एफिसस्थांश्च खिस्तीयान् प्रति सोऽलिखत् ॥ ५२९ ॥

प्राक्तन्यां गिरि यावन्यां रचितं तल्लिपिद्वयम् ।
विद्वद्भिः परम्पराप्राप्तं प्रचलत्यधुनावधि ॥ ५२० ॥
अमीष्विमाल्यपत्रेषु प्रसङ्गाभावहेतुना ।
श्रीयेशुखिष्टवृत्तान्तो विस्तरेण न कथ्यते ॥ ५२१ ॥
तथा प्रसङ्गमप्राप्य क्वापि तल्लिपिकारकैः ।
खिष्टीयमूलशास्त्राणि नोददिशन् विशेषतः ॥ ५२२ ॥
योऽर्थस्तु तल्लिपिष्वस्ति तेषां नामेङ्गिताश्रितः ।
तस्मात् तत्कारिणः पश्चा मतसारश्च बुध्यते ॥ ५२३ ॥
या येशूद्देशिनी शास्त्रे खिष्टीय कथ्यते कथा ।
तामिमाल्योऽपि सम्मेने इति पत्त्रमयात् स्फुटम् ॥ ५२४ ॥
खिष्टीयधर्मतत्त्वानां येषां तस्मिन् लिपिद्वये ।
इतोऽस्ति कश्चिदुद्देशस्तेषां सारोऽयमुच्यते ॥ ५२५ ॥
येशुखिष्टः परेशस्य सूनुर्भूत्वा स्वयं गुणैः ।
हृषीकागोचरत्वाद्यैरीश्वरीयैर्व्यभिख्यत ॥ ५२६ ॥
तादृशः सन् स कन्याया गर्भाज्जातो नरो भुवि ।
नानारूपाणि दुःखानि बुभुजे च नृणां कृते ॥ ५२७ ॥
अन्यच्च दयालुत्वेन हतोऽसौ स्वेन मृत्युना ।
नृणां विश्वासिनां त्राता नित्यजीवनदोऽभवत् । ५२८ ॥
मनुष्यास्त्वैश्वरीयेण प्रसादेन प्रवर्त्तिताः ।
तं येशुखिष्टमाश्रित्य समारोहन्ति सद्गतिम् ॥ ५२९ ॥
इत्यादि धर्मतत्त्वानि खिष्टीयानि लिपिद्वये ।

ह्मात्यप्रेरिते स्पष्टमुच्छिद्यन्ते समासतः ॥ ५४० ॥
पुनः पेत्रस्य पौलस्य खिस्तदूतौ समुच्छिनन् ।
ह्मात्य एवमेकस्यां सिपौ प्रोवाच सादरम् ॥ ५४१ ॥

ह्मात्य उवाच ॥

यथा पेत्रस्य पौलस्य तथा वो वादिनाम्यहम् ।
दूतौ खिस्तस्य तावास्ताम् अहं दक्षाय निश्चितः ॥ ५४२ ॥

सत्यार्थ्युवाच ॥

इत्याद्यर्थेन सर्वथा तत्पत्त्रयवर्त्तिना ।
खिस्तीयमूलशास्त्राणां दृष्टा पुष्टिः प्रजायते ॥ ५४३ ॥
यतः खिस्तीयशास्त्रेषु यन्मतं प्रतिपाद्यते ।
तदेवह्मात्यपत्त्रेषु मतं संक्षिप्तमुच्यते ॥ ५४४ ॥
अतो यत् तेषु शास्त्रेषु मतमद्यापि दृश्यते ।
खिस्तीयानां तदेवाद्यं मतमस्तीति बुध्यते ॥ ५४५ ॥
तत्कालादेव चामूनि मूलशास्त्राणि पूर्ववत् ।
विकारमन्तराऽद्यापि प्रचलन्तीति चोह्यते ॥ ५४६ ॥
तस्मिन्नेकष्टवेलायां खिस्तीयो ग्रन्थकारकः ।
अज्ञातनामको विद्वानन्यः कश्चिदविद्यत ॥ ५४७ ॥
श्रीयेषुखिस्तभक्तेन तेन विज्ञेन साधुना ।
खिस्तीयधर्मपुष्ट्यर्थं ग्रन्थः कश्चिदरच्यत ॥ ५४८ ॥
स ग्रन्थः साम्प्रतं लोके वर्त्तमानो न विद्यते ।
कालात्ययेन लोपाब्धौ प्रायः क्षिप्तो ममज्ज नु ॥ ५४९ ॥

ग्रन्थः स्वहस्तु तन्मध्ये पश्चाज्जातेन केनचित् ।
यूसेव्याख्येन विज्ञेन स्वस्मिन् ग्रन्थेऽवतार्य्यते ॥ ५५० ॥
ख्रीष्टजातात् समतीते हि प्रायो वर्षशतद्वये ।
स यूसेव्यश्चरित्राणि ख्रिष्टीयानां प्रणीतवान् ॥ ५५१ ॥
तदीये समये ख्यातो ग्रन्थः ख्रीष्टाननिर्मितः ।
ख्रीष्टीयैः परम्पराप्राप्तो वर्त्तमानोऽभवद् भुवि ॥ ५५२ ॥
यूसेव्यग्रन्थनिष्ठस्य तस्य वाक्यस्य सम्प्रति ॥
ख्रीष्टजातोक्तस्य सारांशं व्याकरोमि यथामति ॥ ५५३ ॥

ख्रीष्टजात उवाच ॥

अस्माकीनस्य कर्माणि परित्रातुर्निरन्तरम् ।
साक्षाद्दर्शन्यविद्यन्त यतः सत्यान्यवित्तत ॥ ५५४ ॥
निरामयीकृतास्तेन मृत्योरुत्थापिताश्च ये ।
ते पश्चादप्यदृश्यन्त साक्षात् सन्तो जनाः सदा ॥ ५५५ ॥
ते लोका भूतलस्थस्य परित्रातुरनेहसि ॥
चिरं तत्स्वर्गमात् पश्चादपि चोर्व्यामजीविषुः ॥ ५५६ ॥
अन्यच्च तत्समूहस्य मध्ये केचन मानुषाः ।
अस्मत्समन्तपर्य्यन्तमप्यतिष्ठन्नुपस्थिताः ॥ ५५७ ॥

सत्यार्थुवाच ॥

प्राचीनस्यास्य वाक्येन ग्रन्थकारस्य तादृशा ।
श्रीयेश्वः शक्तिराश्चर्य्या प्रमाणीक्रियते दृढम् ॥ ५५८ ॥
तत्सम्निकृष्टकालेऽन्यः पलुकार्पः सुधीरभूत् ।

स येषूखिष्टदूतस्य येाहन्नेरनुगेाऽभवत् ॥ ५५९ ॥
गुणै र्धर्मेण चोत्कृष्टः स्मुर्णापत्तनवासिनः ॥
खिष्टीयलोकसङ्घस्य सेाऽध्यक्षत्वे न्ययुज्यत ॥ ५६० ॥
यत्काले वार्द्धकं प्राप येषूभक्तः पुमानसेा ।
तदानीं कर्त्तुमारेभे खिष्टीयानामुपद्रवः ॥ ५६१ ॥
तन्मध्ये पलुकार्पोऽपि धृतो राजपदातिभिः ।
रेाम्यस्य शासितुः पार्श्वं विचारार्थमनीयत ॥ ५६२ ॥
तं दृष्ट्वा शासिता तर्हि प्रोचे खिष्टं तिरस्कुरु ।
तथा कृते विमोक्ष्यामि त्वामहं बन्धनादिति ॥ ५६३ ॥
तच्छ्रुत्वा शासितु र्वाक्यं येषूभक्तः स सज्जनः ।
वृद्धोऽप्यक्षुब्धचेतस्को निर्भयः प्रत्यभाषत ॥ ५६४ ॥

पलुकार्प उवाच ॥

षडशीति यावत् समा खिष्टं सेवितवानहम् ।
कदापि मामिकां हानिं न चकार स कामपि ॥ ५६५ ॥
योऽसेा स्वयं परित्राणं कृतवानस्ति मामकम् ।
कथं तमीश्वरं स्वीयं निन्दितुं शक्नुयामहम् ॥ ५६६ ॥

सत्यार्थुवाच ॥

पुनस्तं स्वस्य धर्मस्य निह्नवाय प्रचोदयन् ।
स रेाम्यः शासिता वृद्धं भीषयन्नेवमब्रवीत ॥ ५६७ ॥

शासितोवाच ॥

मत्पार्श्वे पशवेा वन्याः सन्ति चेन्न त्वया मनः ।

परावर्त्तेत तर्हि त्वां निक्षेप्स्यामि वदन्तिकम् ॥ ५६८ ॥

सत्यार्थ्युवाच ॥

तच्छ्रुत्वा शासितु र्वाक्यं पशुकार्यो भयङ्करम् ।
श्मश्रुन् दारवेभ्योऽपि सिंहेभ्यः प्रत्यभाषत ॥ ५६९ ॥

पशुकार्य उवाच ॥

पश्चूनानाययत्वेव, वयं कस्मांपि सत्तरात् ।
मताद् मनः परावर्त्यं न स्वीकुर्मो स्वसत्तरम् ॥ ५७० ॥
परस्वसाधनस्त्यागः साधुनश्च समाश्रयः ।
ईदृग् मनःपरावर्त्तः प्रशस्योऽस्ति न संशयः ॥ ५७१ ॥

सत्यार्थ्युवाच ॥

तादृशमुत्तरं श्रुत्वा पशुकार्यस्य शासिता ॥
दहस्यान्येन रूपेण भीषयन्निदमुक्तवान् ॥ ५७२ ॥

शासितोवाच ॥

पश्चूंश्चेदवमन्येथा मनसश्च निजस्य चेत् ।
परावर्त्तं न कुर्वीथा दमिष्यामि तदाऽग्निना ॥ ५७३ ॥

सत्यार्थ्युवाच ॥

किन्त्वैहिकस्य दुःखस्य क्षणिकत्वं स्मरन्नसौ ।
महात्मा पुनरक्षुब्धः शासितारमभाषत । ५७४ ॥

पशुकार्य उवाच ॥

त्वयं यः पावनो दग्ध्वा शीघ्रं निर्वाणमृच्छति ।
तमेव वह्निमद्विष्ट भर्त्सयत्यधुना भवान् ॥ ५७५ ॥

अमुत्र यो भविष्यंस्तु शाश्वताय दुरात्मनाम्।
दण्डाय रच्यते वह्निस्तस्य तत्त्वं न बोधसि॥ ५७६ ॥
परन्तु साम्प्रतं केन कारणेन विलम्बसे।
आनीयतां त्वया तावत् सर्वं यद्यदभीष्यते॥ ५७७ ॥

सत्यार्थुवाच॥

इत्याद्युक्त्वा प्रगल्भात्मा हृष्टचित्तश्च सोऽभवत्।
तदाननं प्रसादेन परिपूर्णं बभूव च॥ ५७८ ॥
तथा तु तं महात्मानं स्थितमव्युग्रमानसम्।
विलोक्य शासिता रोम्यः परमं विस्मयं ययौ॥ ५७९ ॥
प्रोचैस्तु लोकसङ्घस्य सम्मुखे घोषकोऽनदत्।
अहो ख्रिस्तीयमात्मानं पलुकार्पोऽब्रवीदिति॥ ५८० ॥
तच्छ्रुत्वा घोषकोक्तं लोकास्तत्र स्थिताः समे।
अनिर्वार्य्येण रोषेण प्रोच्चैरेवमनादिषुः॥ ५८१ ॥

लोका ऊचुः॥

आस्याया* गुरुरस्त्येव ख्रिस्तीयानामयं पिता।
एषोऽस्मदीयदेवारिरेष यज्ञं निषेधति॥ ५८२ ॥

सत्यार्थुवाच॥

इत्युक्त्वा ते दुरात्मानः पलुकार्पं जिघांसवः।
प्रवेदुस्तस्य घाताय केशरी मुच्यतामिति॥ ५८३ ॥

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* आस्या इति तस्य देशस्य नाम॥

किन्त्वतदिष्टमप्राप्य ते प्रोचैरवदन् पुनः।
सञ्जीवः पलुकार्योऽयमभिना दह्यतामिति॥ ५८४॥
इत्युक्ता ते समे लोकाश्चितां निर्मातुमिच्छवः।
वेगेन सर्वतो नीत्वा पक्कविन्धनसंचयम्॥ ५८५॥
बद्धस्तु सन्नसौ स्तम्भे पलुकार्यश्चितां स्थितः।
इत्थं हृष्टेन चित्तेन परमेश्वरमस्तुवत्॥ ५८६॥

पलुकार्यस्य स्तवः॥

यस्य द्वारा त्वदुद्देशि लब्धजातमवाप्नुयाम्।
धन्यस्य तस्य पुत्रस्य येशुख्रिष्टस्य हे पितः॥ ५८७॥
हे स्वर्दूतादिवर्गस्त्वां स्तौति यस्य समस्य च।
त्वदग्रे जीवतः साधुलोकवृन्दस्य सेश्वर॥ ५८८॥
यस्माद् मामेतदाहाहं साक्षिवर्गे प्रवेशम्। [कालभवं।
लब्धुं मा मन्यसे योग्यं तस्मात् त्वां संस्तवीम्यहम्॥ ५८९॥ त्रिविधः
येशुख्रिष्टस्य ते सूनोः द्वारा मुख्ययाजकः।
त्वां स्तौमि त्वां प्रशंसामि त्वां धन्यं वच्मि सेश्वर॥ ५९०॥

सत्याः(?) उवाच॥

इत्यादिके स्तवे तेन प्रोक्ते सिद्धाश्वपूज्यतां(?)।
चिताग्निं तस्य दाहाय लोकाः प्राज्वलयन् द्रुतम्॥ ५९१॥
परन्तु वह्निना साधोरस्य त्वेव न वर्जितः।
तं दग्धुमक्षमं दृष्ट्वा समाहूतोऽसिनावधीत्॥ ५९२॥
श्रीयेश्वोऽपकृतं कर्तुमशक्नुवन्नसौ तथा।

हतो बधेन दुष्टानां परलोकमिवाप्यभूत् ॥ ५९३ ॥
तं दृष्ट्वा यौवने कश्चित् ऐरेणाभिधः सुधीः ।
तस्मात् तस्य वृत्तान्तं निजग्रन्थेऽलिखत् ॥ ५९४ ॥
तस्याहमत्र सम्पूर्णं न वदिष्यामि विस्तरम् ।
प्रासंगिकन्तु तत्सारं वर्णयिष्यामि कंचन ॥ ५९५ ॥

ऐरेणस उवाच ॥

तारुण्ये प्रातकानसि बकुलायस्य दर्शनम् ।
मात्रादिकाच्च वृत्तान्तं श्रुतं चारम्भरम् ॥ ५९६ ॥
स धन्यो नित्यमासीत् यच लोकमभिद्यत ।
शृणोमि वस्तुमद्यापि तस्य स्थानस्य विस्तरम् ॥ ५९७ ॥
तदीया याहशा चारुतस्य रूपश्च याहशम् ।
योबोधं याहशांश्चात्तदुपदेशानकुर्वत् ॥ ५९८ ॥
यथा च चिर्तयित्वा याहं योऽस्मिता निजम् ।
संतापं सोऽवहत् चन्धेन चिन्तयकुलैः सह ॥ ५९९ ॥
यथा चिकस्य वारिणां मृत्युकं समुपागतम् ।
प्रभोरावर्यसंमोदः स वृत्तानामवर्णयत् ॥ ६०० ॥
इत्यादिं तस्य वालके बकुलायस्य विस्तरम् ।
समाख्यमेन बुद्धाऽहं संसदावयुनावधि ॥ ६०१ ॥
यथच वर्णयामास प्रभुनामकश्चिन्नवित् ।
मात्राख्यामनुसार्थ्यासीद् निखिलतस्य विस्तरः ॥ ६०२ ॥

[illegible]
ताद्दृग्यः कीर्त्तिमान् [illegible] पञ्च [illegible] [illegible]
एकां पञ्चीं [illegible] [illegible] [illegible] । [illegible]
प्रलायां सा च यत्रत्यां [illegible] । [illegible]
परम्परागताऽ [illegible] [illegible]
तस्यां [illegible] [illegible]
मात्वायाच्छ [illegible] [illegible]
यः श्रीयेवू [illegible] [illegible]
तन्मध्ये [illegible] । [illegible]
अन्यच्च यन्मतं [illegible] प्रतिपाद्यते । [illegible]
तत् सोपि पश्चात् [illegible] ॥ ७॥ [illegible]
शरीरे मानुषं [illegible] [illegible]
तत्पापमुक्तये [illegible] [illegible]
ततः पश्चात् [illegible] [illegible]
तेजः सिंहासन [illegible] ॥ ८॥ [illegible]
पदार्थाश्चा [illegible] [illegible]
स जीवतां [illegible] । [illegible]
इत्यादिना [illegible] । [illegible]
स पत्रलेखकः प्रेतो येशू [illegible] ९ ॥ [illegible]
तथा च यन्मतं [illegible] [illegible]
तत् तत्कालेऽपि विख्याति लोके प्राप्नोति कथ्यते ॥ ९२ ॥

यत् पौषं वसु [illegible] प्रति ।
गुन्नां स उद्दिश्य [illegible] मनुष्यैः ॥ ६१३ ॥
[illegible]
ज्ञानं धन्यस्य पौष [illegible] ।
मया वा [illegible] ॥ ६१४ ॥
युष्मन्मध्ये [illegible] बहुशोनुकान् ।
सम्यक् [illegible] ॥ ६१५ ॥
स एवान्यत्र [illegible] ।
तासां विचार [illegible] ॥ ६१६ ॥
[illegible]
यावन्यत्र [illegible] ।
तदुक्तौः [illegible] ॥ ६१७ ॥
अतः पौष [illegible] ।
ताः पथ्यः [illegible] ॥ ६१८ ॥
[illegible] ।
[illegible] ॥ ६१९ ॥
स प्राप्यः [illegible] ।
[illegible] ॥ ६२० ॥
स ग्रन्थः [illegible] विद्यते ।
प्रतैः [illegible] ग्रन्थकारिभिः ॥ ६२१ ॥
तैरन्यै ग्रन्थकारैश्च [illegible] ।

अर्थे ऽध्यात्मस्य वर्त्तन्ते याज्ययज्ञस्य केवलम् ॥ १२२ ॥
शीयेत्वः स्वर्गते ऽभ्यर्च्य यावयोऽद्धृतमथे ।
अतीते विविदे कश्चिद् मिथान् यूसेब्यामकः ॥ १२३ ॥
असौ क्रिस्तीयमश्चर्यः पुराख्यानि सर्वशः ।
समासृत् तथरिमाणां प्रबन्धं प्रणीतवान् ॥ १२४ ॥
पाद्यादिभिः कथा यश्चाः तु च ये सन्ति आपवम् ॥
ते यूसेब्यस्य कालयां कथंनामीकृताभवन् ॥ १२५ ॥
प्रमाणं पूर्वकृतक लिखित्वा व्याख्यान् अन्नवौ ।
तेभ्यो यत्नेभ्य उद्धृत्य काले स्वकीयेर्भवत् ॥ १२६ ॥
तत्प्रलपुस्तकां मात्रु अत्रिमन्तामन्यवो ।
स यूसेब्यक्तो यत्नः प्रमाणकधुकायकि ॥ १२७ ॥
यं याज्यपुस्तकादेयं सोऽक्रमारितवान् लिखे ।
यत्ने तमंश्रमेतर्हि व्याकरोमि समासतः ॥ १२८ ॥

यथा यूसेब्यावक्तरिते अर्थे वाक्य उवाच ॥

वृद्धानां प्रमुखात् पूर्वं यद् निश्चित्य सारामहम् ।
मुदा तद् ग्रन्थयिष्यामि व्याकरिष्यामि चाखिलम् ॥ १२९ ॥
ये सत्यं शिक्षयामासुः प्रभोः पार्श्वादिताश्च याः ।
आज्ञाताः कीर्तयामासुस्तान् अनुगन्तुमिष्टवान् ॥ १३० ॥
केनापि चेत्तु वृद्धानामनुगेन यथामितम् ।
वृद्धानां तर्हि वाक्यानि सदा तं पृच्छामहम् ॥ १३१ ॥
किं वाक्यम् अन्द्रियः प्रोचे पैत्रो वा किमभाषत ।

किं योमः किं फिलिप्पो वा याकोबो वा बभाषिरे॥ ६३२ ॥
तथा योहन्निमात्थायौ येऽप्यन्यो वाऽनुगः प्रभोः।
किं किं बभाषिरे वाक्यमिति पृष्टं मया समम्॥ ६३३ ॥ युग्मं ॥

सत्यार्थकम्॥

अथावधीयतां विज्ञमी पाप्योदिता जनाः।
येत्रान्द्रियादयस्तत्र शिष्या येष्वोऽभवन् निजाः॥ ६३४ ॥
प्रभोस्तानधिकान् शिष्यानदृष्ट्वाऽपि सर्व त्वसौ।
पाप्यस्तद्द्रष्टृभिः कैश्चिदालापमकरोत् सह॥ ६३५ ॥
तादृशः सन्नसौ पाप्यो येषु सत्त्वधिनां कथाम्।
यथातथं विनिश्चेतुं प्रमाणं न संशयः॥ ६३६ ॥
मात्थायमार्कको ग्रन्थकाविह्यम् यदुवाच सः।
तत्तारमत्र यूसेब्यप्रबन्धादुद्धराम्यहम्॥ ६३७ ॥

यथा॥ पाप्य उवाच॥

वृत्तान्तान् यान् तः पेत्रो वर्णयामास तान्ततः।
मार्कः सम्यक् लिलेखेति स वृद्धो मामभाषयत्॥ ६३८ ॥
परन्त्वसौ चरित्राणि श्रीखीष्टस्य वचांसि वा।
अनुक्रमेण बद्धानि सग्रन्थे न समार्पयत्॥ ६३९ ॥
स हि प्रभो न शुश्राव न वा तस्यान्तिके स्वयम्।
अतिष्ठत् किन्तु तत्पश्चात् पेत्रस्यानुचरोऽभवत्॥ ६४० ॥
प्रमादः कोऽपि मार्केण न चक्रे स हि कश्चन।
यथा सस्मार वृत्तान्तांस्तथा ग्रन्थे निजेऽलिखत्॥ ६४१ ॥

अहं यच्छ्रुतवानस्मि तदग्रेवं यथातथम् ।
यग्रेऽप्ययमित्येतत् स मार्कोऽवदद्धौ तदा ॥ ६४२ ॥
इब्रीयोक्तो* तु मात्थायः कृतवान् शास्त्रसंहिताम् ।
तदर्थव्याकृतिं लोका यथाशक्ति तु चक्रिरे ॥ ६४३ ॥

सत्याग्रुवाच ॥

मात्थायनिर्मितं यत्तु शास्त्रमद्यापि वर्त्तते ।
तद् यावन्यां कृतं वाण्यां न च वाण्यां यहूदिनाम् ॥ ६४४ ॥
अतः स्वयं स मात्थायो बुधोऽन्यो वा तदातनः ।
तं ग्रन्थं व्याकरोद् वाण्यां यावन्यामिति बुध्यते ॥ ६४५ ॥
एतर्हि यत्तु पाप्योक्तिद्वयमुद्धृतवानहम् ।
ततो येष्वखरित्राणां साधितास्ति चिरन्तता ॥ ६४६ ॥
श्रीयेश्वः स्वर्गतेः पश्चात् प्रायो वर्षशते गते ।
युस्तीननामको विद्वान् मध्यमायुरवर्त्तत ॥ ६४७ ॥
सत्यस्यान्वेषणे सक्तः सन्नसौ यौवनावधि ।
नानामतोपदेष्टॄणामनुगः क्रमशोऽभवत् ॥ ६४८ ॥
शेषे ख्रिस्तीयशास्त्रस्य ज्ञानं प्राप्य सुधीरसौ ।
तद् एकं निश्चितं मत्वा सफलञ्च समाश्रयत् ॥ ६४९ ॥
असौ ख्रिस्तीयशास्त्रोक्तमतप्रामाण्यसाधकान् ।
नानाप्रस्तावसंयुक्तान् कांश्चिद् ग्रन्थान् प्रणीतवान् ॥ ६५० ॥

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* या इब्रीयेति कथ्यते सा यहूदिनां तदातनी भाषा ॥

कालात्ययेन तन्मध्ये केचिल्लोपमयासिषुः ।
अन्ये तु केचिदद्यापि सन्त्यस्मत्करवर्त्तिनः ॥ ६५१ ॥
अद्यापि वर्त्तमानेषु तेषु ग्रन्थेषु भूयसीः ।
खिस्तीयमूलशास्त्रोक्तीरसावुद्धृतवान् सुधीः ॥ ६५२ ॥
भवांस्तु येन जानीयात् सम्यगेतस्य विस्तरम् ।
तदर्थं तस्य वाक्यानि व्याकरिष्यामि कानिचित् ॥ ६५३ ॥
कश्चिद् मात्थायलूकाभ्यां प्रोक्तं वृत्तान्तमुद्धरन् ।
स युस्तीनस्तयोः स्पष्टमुद्देशं कृतवानिमम् ॥ ६५४ ॥

यथा ॥ युस्तीन उवाच ॥

ये येशूखिस्तसम्बन्धिसर्ववृत्तान्यवर्णयन् ।
त एवं शिक्षयामासुस्तेषु विश्वसिमो वयम्॥ ६५५ ॥

पुनर्यथा ॥

मह्यं पित्रा मदीयेन सर्वमस्ति समर्पितम् ।
इत्यादि सोऽब्रवीद् येशुः सुसंवादे यथा स्मृतम् ॥ ६५६ ॥

सत्यार्थ उवाच ॥

भावं युस्तीनवाक्यस्य येन बोधेत् स्फुटं भवान् ।
तदर्थं व्याकृतिस्तस्य वक्ष्यमाणाऽवधीयताम् ॥ ६५७ ॥
येशूखिस्तेन यत् त्राणं मनुष्याणामसाध्यत ।
खिस्तीयास्तस्य सन्देशम् एवाङ्गेल्यमवादिषुः ॥ ६५८ ॥
य एवाङ्गेल्यशब्दस्तु यावनः कथितो मया ।
सुसंवादार्थकः सोऽस्ति संस्कृतोक्त्यावनूदितः ॥ ६५९ ॥

तत्पश्चाद् येषु वृत्तान्तस्यास्य नाम्नस्य समरे।
ते ग्रन्थाश्चापि तेनैव नाम्ना प्रख्यातिमाभुवन्॥ ६६०॥
मात्थ्यायाद्यैः प्रणीतानि चरित्राणि प्रभोरतः।
तेनैवाकूल्यशब्देन ख्यायन्त तदा जनैः॥ ६६१॥
सुसंवादेतिशब्दस्य कृत्वा व्याहृतिमीदृशीम्।
अथोऽन्यान्युद्धरिष्यामि युहीनस्य स्थलान्यहम्॥ ६६२॥
पुनः स्थलान्तरे येष्वः काश्चिदार्षां समुद्दिशन्।
सुसंवादाभिधान् ग्रन्थान् युहीनोऽसावकीर्त्तयत्॥ ६६३॥
यथा॥ युहीन उवाच॥
ग्रन्थेषु स्वप्रणीतेषु सुसमाचारनामसु।
श्रीयेषुप्रेरिता दूता वाक्यमेतत् समार्पयन्॥ ६६४॥
पुनर्यथा॥
यान् येषुप्रेरिता दूतास्तदीयाश्चानुयायिनः।
प्रबन्धान् रचयामासुस्तेष्विदं लिखितं वचः॥ ६६५॥
सत्यार्थवाक्य॥
सदा ख्रिस्तीयसंसत्सु तदानीं रविवासरे।
सुसंवादा न्यपद्यन्त विद्धन्नित्थं पुराऽश्रवम्॥ ६६६॥
यस्तत्काले व्यवाहारि ख्रिस्तीयै र्भजनक्रमः।
तं वर्णयन् स युहीन इमं प्रोवाच विस्तरम्॥ ६६७॥
यथा॥ युहीन उवाच॥
श्रीयेषुप्रेरितै र्दूतैः कृता ग्रन्थाश्च सर्वदा।

यथावेलं नियमयन्ते ग्रन्था वा भ्रष्टवादिनाम् ॥ ६६८ ॥
समाप्ते तन्निपाठे तु तच्छास्त्रोक्तयनुसारिणे ।
सदाचाराय प्रासिद्धी कथाऽध्यक्षेण कथ्यते ॥ ६६९ ॥

सत्यार्थुवाच ॥

अतो येष्वर्थरिणाणि सुप्रसिद्धानि कानिचित् ।
तदा युस्तीनवेलायामवर्त्तन्तेति सिद्ध्यति ॥ ६७० ॥
सुसंवादाश्च ये तस्युस्तदा युस्तीनसन्निधौ ।
त एव नो च तद्भिन्नाः प्रचलन्त्यधुनावधि ॥ ६७१ ॥
सपार्श्वस्थप्रबन्धेभ्यो या ह्युक्तीरुद्धार सः ।
सुसंवादेषु ताः सर्वा दृश्यन्तेऽद्यापिवर्त्तिषु ॥ ६७२ ॥
सर्वान्तिमश्च यो ग्रन्थः खिस्तीयागमसंग्रहे ।
तस्योद्देशेऽपरं वाक्यं युस्तीनस्योद्धराम्यहम् ॥ ६७३ ॥

यथा ॥ युस्तीन उवाच ॥

श्रीखिस्तनुमदूतानामेको योहन्ननामकः ।
भविष्यद्दर्शने स्वेन प्राप्ते भाव्येतदब्रवीदित्यादि ॥ ६७४ ॥

सत्यार्थुवाच ॥

अन्यांस्तदावनान् कांश्चित् त्यक्त्वाऽहं ग्रन्थकारकान् ।
पूर्वोक्तस्यापरं वक्ष्ये ऐरेणायस्य विस्तरम् ॥ ६७५ ॥
योहन्नेरनुगं वृद्धं पलुकार्पमसौ यथा ।
तारुण्ये दृष्टवानासीदिति पूर्वमवर्णयम् ॥ ६७६ ॥
श्रीयेश्वः स्वर्गतेः पश्चात् प्रायो वर्षशते गते ।

सोऽजायतेति विद्वांसः किञ्चिद्भेदेन मन्वते ॥ ६७७ ॥
येव तु मध्यमायुष्को भूत्वा समुद्रूनवर्त्तिनः ।
खिष्टीयलोकसंघस्य सोऽध्यक्षत्वमवाप्नवान् ॥ ६७८ ॥
मतानां स च सर्वेषां दृष्टोऽभूदवधारकः ।
इत्यब्रवीत् तमुद्दिश्य तत्तुल्याकोऽपरो बुधः ॥ ६७९ ॥
ऐरेनायकसौ ग्रन्थं नानाऽसम्मतखण्डने ।
वाण्यां चकार यावन्यां पञ्चसर्गसमन्वितम् ॥ ६८० ॥
तस्मिंश्च यावने ग्रन्थे लुप्ते सत्यपि सम्प्रति ।
प्रला तद्व्याहृती रौम्यवाण्यामद्यापि तिष्ठति ॥ ६८१ ॥
मूलग्रन्थस्य चामुष्य यावनस्यापि केचन ।
खण्डा अद्यापि वर्त्तन्ते यूसेब्यादिभिरुद्धृताः ॥ ६८२ ॥
अथोऽहं खस्य वादस्य साधनार्थाय सम्प्रति ।
तद्ग्रन्थवर्त्तिनीस्तत्रीर्व्याकरिष्यामि काश्चन ॥ ६८३ ।
ऐरेनायस्य यद् वाक्यं मयाऽऽदौ व्याकरिष्यते ।
तद् यूसेब्येन यावन्यामुक्तावस्ति समुद्धृतम् ॥ ६८४ ॥
तद् वाक्यं यावने ग्रन्थे यूसेब्येन कृते स्वयम् ।
अहं विलोक्य तत्सारं व्याकरोमि यथामति ॥ ६८५ ॥

यथा ॥ यूसेब्योद्धृते खण्डे ऐरेनाय उवाच ॥

पौलः पेतरश्च रोमायां सुसंवादप्रचारकाम् ।
यत्काले चक्रतुस्तस्य समयस्योच्यते कथा ॥ ६८६ ॥
तस्मिन् काले हि मात्थायो मध्ये तिष्ठन् यहूदिनाम् ।

एवं तदीयभाषायां सुसंवादं प्रणीतवान् ॥ ६८७ ॥
शिष्यः पितरस्य मार्कस्तु तयोर् निर्गमनात् परम् ।
पितरेण कीर्त्तिताः सर्वा वार्त्ता ग्रन्थे समार्पयत् ॥ ६८८ ॥
तथाऽनुगश्च पौलस्य लूकः पौलेन भूतले ।
प्रचारितं सुसंवादमर्पयामास पुस्तके ॥ ६८९ ॥
ततः पश्चात् सुसंवादमेफिसाख्ये पुरे वसन् ।
प्रादुश्चकार योहन्निः प्रभोः शिष्यः प्रियः स्वयम् ॥ ६९० ॥

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पुरा स यावनो ग्रन्थ ऐरेणायकृतोऽलुपत् ।
तद्याकृतिस्तु रोम्योक्तावद्याप्यस्तीत्यमब्रवम् ॥ ६९१ ॥
तस्याश्च रोम्यभाषीयव्याकृतौ विविधः स्फुटः ।
खिस्तीयमूलशास्त्राणामुद्देशः क्रियते मुहुः ॥ ६९२ ॥
मार्को यथाह मात्थायो वेति निर्देशपूर्वकम् ।
सुसंवादोक्तिबाहुल्यं तद्ग्रन्थेऽस्ति समुद्धृतम् ॥ ६९३ ॥
सुसंवादाश्च येऽतिष्ठन्नैरेणायस्य सन्निधौ ।
त एवाद्यापि नः पार्श्वे वर्त्तन्तेऽत्र न संशयः ॥ ६९४ ॥
यतो यो यः सुसंवादः कथ्यते तत्र पुस्तके ।
तत्तद्विशेषनिर्देशः क्रियते ग्रन्थकारिणा ॥ ६९५ ॥
विशेषतस्तु लूकोक्तसुसंवादस्य वर्णनम् ।
तदर्थविस्तरश्चैव तत्र ग्रन्थे विलोक्यते ॥ ६९६ ॥
तत्काले याद्दशं यस्य सुसंवादस्य सोऽवदत् ।

विशेषं तस्य तादृश एव सम्प्रति दृश्यते ॥ ६९७ ॥
प्रबन्धः पञ्चमो योऽस्ति खिष्टीयागमसंग्रहे ।
चरित्रं खिष्टदूतानां तन्निम्नाख्यवादिषम् ॥ ६९८ ॥
लूकश्च यस्तृतीयस्य सुसंवादस्य कारकः ।
तं ग्रन्थमप्यसावेव चकारेति सदा स्मृतम् ॥ ६९९ ॥
असौ ग्रन्थस्तु तस्यासीदैरेन्नायस्य सन्निधौ ।
तदा लूकश्च तत्कर्त्ता सममानीति सुस्फुटम् ॥ ७०० ॥
ऐरेन्नायो हि तच्छास्त्रादुद्धृता भूयसीः कथाः ।
स्ववादपुष्टये स्वीयग्रन्थमध्ये समक्षिपत् ॥ ७०१ ॥
यथा लूकोक्तमित्यादिवाक्यै र्निर्दिष्ठ भूरिभिः ।
लूकं तच्छास्त्रकर्त्तारमैरेन्नायोऽवदत् स्फुटम् ॥ ७०२ ॥
पौलश्च यानि पत्राणि खिष्टिष्ठान् प्रति गुप्तवान् ।
तन्मध्ये द्वादशोच्यन्ते ऐरेन्नायेन भूरिशः ॥ ७०३ ॥
किन्त्वस्य विस्तरो येन न भवेत् क्लेशदायकः ।
तदर्थं द्वे स्थले तस्माद् ग्रन्थाद् नेष्यामि केवलम् ॥ ७०४ ॥
गुप्तं पौलेन रोमास्थां प्रति खिष्टीयमण्डलीम् ।
पत्रं समुद्दिशन्नेवमैरेन्नायोऽब्रवीत् स्फुटम् ॥ ७०५ ॥

यथा ॥ ऐरेन्नाय उवाच ॥

पौलस्तद् व्याकरोद् रोम्यान् प्रति लोकान् लिपिं लिखन्नित्यादिना ॥

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ये पौलः खान् मारिस्थीकान् प्रियकान् प्रत्यलिखत्क्षिपी ।
तदेकामुद्दिश्यन्नेवमैरेयायोऽब्रवीत् पुनः ॥ ७०६ ॥

यथा ॥ ऐरेयाय उवाच ॥

वदेव सुस्फुटं पौलः प्रतिपादितवान् निजे । [७०७ ॥
पत्रे लोकान् करिन्थीयान् प्रति तुम्ने प्रवर्त्तिर्दमित्यादिना ॥

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किञ्चैतत्सर्वशास्त्रोक्ती निजवादोपयोगिनीः ।
प्रामाणिकीश्च मेनेऽसावैरेयायः समुद्धरन् ॥ ७०८ ॥
तेषाञ्च पौलखेयत्वं शास्त्राणां सोऽप्यमन्यत ।
तानीश्वरीयशास्त्राणि ब्रुवन् ग्रन्थे निजे क्वचित् ॥ ७०९ ॥
अतः प्रामाण्यमेतेषां सच्छास्त्राणां तदाऽभवी ।
खिस्तीयमण्डली मेन इति स्पष्टं प्रतीयते ॥ ७१० ॥
खिस्तीयशास्त्रकारेभ्यो भिन्नान् यान् विदुषोऽब्रवम् ।
ऐरेयायेन ते प्राय उद्दिश्यन्ते समे स्फुटम् ॥ ७११ ॥
स क्लीमत्याप्ययुस्तीनपलुकार्पांश्च मध्य स्मृतान् ।
समुद्दिश्य तद्ग्रन्थान्युक्तीरुद्धार च ॥ ७१२ ॥
प्रोक्तास्ते तर्हि चत्वारः खिस्तीया ग्रन्थकारिणः ।
ऐरेयायस्य कालात्प्रागवर्त्तन्तेति सिध्यति ॥ ७१३ ॥
ऐरेयायेन यच्चक्रे पलुकार्पस्य वर्णनम् ।
तत् पूर्वमुक्तवानस्मि पलुकार्पं समुद्दिशन् ॥ ७१४ ॥

स ग्रन्थस्तु यत् प्रोक्तां ख्रिष्टधर्मविदां लिपिम् ।
समुद्दिश्याह तन्नाममत्र वक्ष्यामि सम्प्रति ॥ ७१५ ॥

यथा ॥ एरेस्मस उवाच ॥

एका च सप्तमी पश्री पलुकार्यस्य वर्त्तते ।
पिश्चिम्यिवासिनो लोकान् प्रति सा लिखिताऽभवत् ॥ ७१६ ॥
ततो जिज्ञासवो लोकाः परिज्ञानपरायणाः ।
तच्छ्रद्धां प्रणुयु ज्ञातुं सम्मतस्य च विस्तरम् ॥ ७१७ ॥

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भयानां क्लोमदादीनां विषये यस्तु सोऽलिखत् ।
अत्यन्तविस्तराद् बिभ्यद् अत्र तन्नोद्धराम्यहम् ॥ ७१८ ॥
एरेस्मायात् परं भूतान् कांश्चिद् ग्रन्थकृतोऽपरान् ।
विहाय क्लोमदाख्यस्य वार्त्ता वक्ष्यामि धीमतः ॥ ७१९ ॥
मदुक्तात् क्लोमतः पूर्वादितरस्तु स बुध्यताम् ।
स चालेक्सन्द्रियावासी क्लोमद्दित्यभिधीयते ॥ ७२० ॥
खीयेभ्यः सम्मतः पश्चाद् वीते सप्तशिके शते ।
वर्षाणां तत्रसौ विद्वान् मध्यमायुरवर्त्तत ॥ ७२१ ॥
ख्रिष्टीयधर्मसम्बन्धे बहून् ग्रन्थांश्च सोऽलिखत् ।
तेषां मध्ये तु चत्वारः प्रचलन्त्यधुनावधि ॥ ७२२ ॥
पाण्डित्यात् सद्गुणेभ्यश्च सुविख्यातः सुधीरसौ ।
स्वस्मात् पश्चाद्भवैः प्रत्नै धर्मकारैः प्रशस्यते ॥ ७२३ ॥
अथो ख्रिष्टीयशास्त्राणां समुद्देशमसौ बुधः ।

स्वग्रन्थेष्वकरोत् तस्य सारं वक्ष्यामि सम्प्रति ॥ ७२४ ॥
मुकर्हि स्मर्य्यते तेन सुसंवादचतुष्टयम् ।
तदुक्तिसञ्चयस्तस्य ग्रन्थेषूद्ध्रियतेऽपि च ॥ ७२५ ॥
तत्कर्त्तारश्च ये ख्याताः सदा माम्नायपूर्वकाः ।
सर्वे त एव तेनापि तत्कर्त्तृत्वेन कीर्त्तिताः ॥ ७२६ ॥
लूकश्च ख्रिस्तदूतानां यच्चरित्रं प्रणीतवान् ।
स्वदोऽपि भूरिशस्तेन स्मर्य्यते ग्रन्थकारिणा ॥ ७२७ ॥
पौलश्च याः स्वशिष्याणां शिक्षायार्थमलिखल्लिपीः ।
तन्मध्ये सम्मता तेन संस्मर्य्यन्ते त्रयोदश ॥ ७२८ ॥
किञ्च ख्रिस्तीयशास्त्राणां मदुक्तानामसावपि ।
अपौरुषेयतां मेने इति स्पष्टं प्रकाशते ॥ ७२९ ॥
यतः स तानि शास्त्राणि पवित्राण्यैश्वराणि च ।
किञ्चैश्वरीयनिःश्वासभवानीति प्रशंसति ॥ ७३० ॥
अथो तदातनान् कांश्चिदपरान् ग्रन्थकारिणः ।
त्यजन् किञ्चित् करिष्यामि तत्तुल्यास्तस्य वर्णनम् ॥ ७३१ ॥
स सप्तत्यधिकेऽब्दानां शतके विगते सति ।
श्रीयेश्वः स्वर्गमात् पश्चात् मध्यमायुरविद्यत ॥ ७३२ ॥
भूखण्डे सोऽफ्रिकाभिख्ये कर्थेजाख्ये च पत्तने ।
जज्ञे ख्रिस्तीयधर्मस्य सेवको विविदेऽपि च ॥ ७३३ ॥
स ग्रन्थकारिभी रोमे यवनैश्च कृतान् बहून् ।
पठित्वा विविधान् ग्रन्थान् नानापाण्डित्यभाग्भूत् ॥ ७३४ ॥

स ख्रिस्तीयस्य धर्मस्य प्रेाषणाय च तत्परः ।
नानाप्रस्तावकान् ग्रन्थांस्तद्देशे प्रणीतवान् ॥ ७२५ ॥
ख्रिस्तीयमूलशास्त्राणि संस्मरन् यद्बसेा सुधीः ।
ग्रन्थेषु स्वकृतेष्वाह तस्य सारेाऽयमुच्यते ॥ ७२६ ॥

यथा । तत्तुल्याख्य उक्तम् ॥

प्रभुर्येभ्यः सुसंवादप्रचारं स्वयमार्पयत् ।
ते तेषामनुगाश्चैव सुसंवादानवर्णयन् ॥ ७२७ ॥
दूतौ योहन्मिमात्थाख्यावथ शिक्षयतो मतम् ।
दूतानामनुगौ मार्को लूकश्चादिशतः पुनः ॥ ७२८ ॥

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यं वादं सेाऽकरेात् सर्वं सुसंवादान् समुद्दिशन् ।
तस्याथ विस्तराद्भीतेा न करिष्यामि वर्णनम् ॥ ७२९ ॥
किन्त्वस्य विस्तरेणालं तेन प्रायः समानि हि ।
ख्रिस्तीयमूलशास्त्राणि संस्मर्यन्ते विशेषतः ॥ ७३० ॥
किन्त्वेषां सर्वशास्त्राणां मनुष्याणामसौ सुधीः ।
अपौरुषेयतां मेने इति सिद्धं तदुक्तिभिः ॥ ७३१ ॥
अन्यं तदाभुवां त्यक्त्वा निकरं प्रश्नकारिणाम् ।
विप्रस्य वर्णनं किञ्चित् करोम्योरिगिनोऽथ ॥ ७३२ ॥
श्रीयेश्वः स्वर्गतेः पश्चात् प्राप्ते सार्धशतं यदा ।
वर्षाणां व्यत्यगात् तर्हि प्रोक्तो विद्वानजायत ॥ ७३३ ॥
पश्चाद् योरिगिनो नवांशुत्वे सति तत्पिता ।

खिस्तीयधर्ममन्तृत्वाद् दण्डितो बुभुजे मृतिम् ॥ ७४४ ॥
बाल्येऽपि तत्त्वजिज्ञासुः सूक्ष्मबुद्धिश्च सन्नसौ ।
नानाशास्त्राणि तारुण्ये पठित्वा पण्डितोऽभवत् ॥ ७४५ ॥
असौ युवा पुरे विष्टंस्तदाऽलेक्सन्द्रियाभिधे ।
खिस्तीयमार्गजिज्ञासूंल्लोकान् पाठालयेऽशिषत् ॥ ७४६ ॥
यदा तद्द्वेषिभिः क्रूरैः खिस्तीयानामुपद्रवः ।
पुनः प्रचक्रमे कर्त्तुं तदा सोऽपि न्यपीड्यत ॥ ७४७ ॥
काराबद्धोऽपि घोरैश्च पीडनैरर्द्दितश्च सन् ।
स्वधर्मे निश्चलस्तस्थावीश्वरे विश्वसन्नसौ ॥ ७४८ ॥
सदा खिस्तीयधर्मस्य पोषणे व्यापृतौ च सः ।
व्यापारी संस्कृते बहून् ग्रन्थान् प्रणीतवान् ॥ ७४९ ॥
तन्मध्ये भूरयो ग्रन्थाः कालग्रासात् पुराऽलुपन् ।
अन्ये त्वद्यापि वर्त्तन्ते निपठ्यन्ते च पण्डितैः ॥ ७५० ॥
आसीत् खिस्तीयधर्मस्य वैरी केल्साभिधः पुरा ।
स ग्रन्थं तस्य धर्मस्य खण्डनाय लिलेख च ॥ ७५१ ॥
तदीयमुत्तरं विज्ञा लिखित्वारिगिणिश्चसौ ॥
खिस्तीयमस्तमर्माढ्ये ग्रन्थे धर्ममतिष्ठिपत् ॥ ७५२ ॥
वाण्यां कृतश्च यावन्यां स ग्रन्थोऽद्यापि वर्त्तते ।
चिरत्नैः पण्डितैश्चासौ नवीनैश्च प्रशस्यते ॥ ७५३ ॥
वृद्धिं खिस्तीयधर्मस्य तस्मिन् ग्रन्थे स वर्णयन् ।
यदाह तस्य सारांशमत्र स्थाने वदाम्यहम् ॥ ७५४ ॥

यथा । खोरिगिणिरुवाच ॥

पुरा ख्रिस्तीयधर्मस्य विस्तृतिं मेदिनीतले ।
वधबन्धनादिभिर्विघ्नैरसंख्यैः प्रत्यबध्यत ॥ ७५५ ॥
ख्रिस्तेश्वरस्य माहात्म्याद् वृद्धिं प्राप्योत्तरोत्तरम् ।
अविघ्नेनाधुना लोके स सर्वत्र प्रचार्यते ॥ ७५६ ॥
मनुष्याः सर्ववंशीयास्तेन धर्मेण सद्गतिम् ।
प्राप्ता भवेयुरित्येतदिष्टवान् परमेश्वरः ॥ ७५७ ॥
अतः ख्रिस्तीयलोकानामपकाराय मत्सराः ।
अन्यैः प्रकल्पिता मर्त्यैर्भग्ना मोघाश्च जज्ञिरे ॥ ७५८ ॥
तत्पीडनाय यावच्च येतिरे भूभृदादयः ।
तदीया तावती वृद्धिः प्रश्नमस्य महानभूत् ॥ ७५९ ॥

सत्यार्थुवाच ॥

ख्रिस्तीयमूलशास्त्राणां विषये यदसौ सुधीः ।
स्वयमप्याह तत्सारमत्र स्थाने ब्रवीम्यथ ॥ ७६० ॥
ख्रिस्तीयमण्डलाख्याने प्रोक्तयूसेब्यनिर्मिते ।
अमुष्योरिगिनेरुक्तिर्वक्ष्यमाणाऽवतार्यते ॥ ७६१ ॥

यथा । यूसेब्यरचितख्रिस्तीयमण्डलीचरित्रविषयकप्रबन्धादु-
द्धृते वाक्येऽर्थत खोरिगिणिरुवाच ॥

ये चत्वारः सुसंवादाः केवलाः सर्वदेशजैः ।
ख्रिस्तीयैः सम्मतास्तेषामेतद्वै विद्ममाम्नवम् ॥ ७६२ ॥
चौर्यपूर्वख्रिस्तदूतेन मात्थ्याख्येन तदादिमम् ।

यत्रुर्दिनां कृते वाग्यामिग्रीयायामरच्यत ॥ ७६३ ॥
द्वितीयं यत्तु तन्मध्ये तद् मार्कीय व्यरच्यत ।
पैत्रो यद् वर्णयामास तत् स ग्रन्थे समग्रहीत् ॥ ७६४ ॥
तृतीयो यः सुसंवादो यश्च पौलः प्रशंसति ।
तमन्यवंश्यशिष्याणां कृते लूकः प्रणीतवान् ॥ ७६५ ॥
यस्त्वन्तिमः सुसंवादः सोऽस्ति योहन्निना कृतः ॥ ७६६ ॥

सत्यार्थ्युवाच ॥

लूकस्य खिस्तदूतानां यच्चरितमजग्रथत् ।
तदप्योरिगिणिः स्वेषु ग्रन्थेषूद्दिष्टवान् क्वचित् ॥ ७६७ ॥
यथोक्तवानसौ विद्वान् पत्रीः पौलकृताः स्मरन् ।
एतर्हि तस्य सारांशं व्याकरोमि समासतः ॥ ७६८ ॥
क्वचित् स स्वकृते कैल्सकृतग्रन्थस्य खण्डने ।
अमुं सम्बोधयन्नाह पौलपत्रीः समुद्दिशन् ॥ ७६९ ॥

यथा । ओरिगिणिरुवाच ॥

यः पौलत्वानि वाक्यानि प्राप्तवांस्तस्य पत्रिकाः ।
भवान् आदाय तत्सारं स्वयं व्याकर्त्तुमर्हति ॥ ७७० ॥
स या लिपीः कलसीयान् फिलिप्पीयादिकान् प्रति ।
लिलेख वत्तदुक्तीनां भवांस्तात्पर्य्यमीक्षताम् ॥ ७७१ ॥
यः कोपि तल्लिपीः सम्यग् मनो युक्ता पठेज्जनः ।
स तासां लेखितु र्बुद्धिं चमत्कारेण मंस्यते ॥ ७७२ ॥
तथा त्वसौ चमत्कारं न कुर्य्याद् यदि पाठकः ।

तदा स्वयं स मूर्खत्वात् परिहास्यो भविष्यति ॥ ७७३ ॥

सत्यार्थ्युवाच ॥

असौ चौरिगिरिर्विद्वान् खिस्तीयागमसंग्रहम्।
अपौरुषेयमत्रासीदिति भाति तदुक्तिभिः ॥ ७७४ ॥

परन्त्वसौ तदुद्देशे यद्यदाह मुहुर्मुहुः।
तन्मध्ये विस्तराद् भीत्या नोद्धरामि किमप्यहम् ॥ ७७५ ॥

अथोऽत्र विश्रुतान् कांश्चिद् ग्रन्थकारांस्तदातनान्।
त्यजन् किञ्चित् करिष्यामि कुप्रियाख्यस्य वर्णनम् ॥ ७७६ ॥

देशेऽफ्रिकाभिधे जन्म गृहीत्वाऽसौ सुधीवरः।
साहित्यपाठको भूत्वा लोके विख्यातिमाप्तवान् ॥ ७७७ ॥

आदौ खिस्तीयधर्मस्य मन्ता नासीत् स यौवने।
ततः पश्चात्त्वभूद् भक्तस्तस्य धर्मस्य सेवकः ॥ ७७८ ॥

श्रीयेश्वः स्वर्गमात् पश्चाद् वर्षाणां द्वादशाधिके।
शतद्वये गते प्रायः स येश्वोऽनुचरोऽभवत् ॥ ७७९ ॥

खिस्तीयशिक्षको भूत्वा शेषे कर्थागवर्त्तिनः।
खिस्तीयलोकसंघस्य सोऽध्यक्षत्वे न्ययुज्यत ॥ ७८० ॥

नम्रात्मा सन्नसौ पूज्यं तत् पदं नेष्टवान् स्वयम्।
साधारणास्तु तं लोका वव्रुर्गुणगणैः प्रियम् ॥७८१ ॥

पुनः सामान्यलोकास्तु शासितारश्च रोमिणः।
खिस्तीयद्वेषिणो भूत्वा नाना चक्रुरुपद्रवम् ॥ ७८२ ॥

स्वमिथ्यादेवतासक्ताः सामान्यास्तत्रवासिनः।

लोकाः ख्रिष्टीयनेतारं कुप्रियाख्यं तदाऽद्विषुः ॥ ७८३ ॥
लीलागारे स सिंहेन दार्थ्यो निक्षिप्यतामिति ।
उच्चैःस्वरैरमी क्रूराः प्राब्रुवंस्तज्जिघांसवः ॥ ७८४ ॥
एकस्यां बाधिताः पुर्य्यां यूयं यात पुरान्तरम् ।
इति स्वाननुगान् यीशुः समादिश्यत् स्वयं पुरा ॥ ७८५ ॥
तच्छास्त्रोक्तानुसारेण कुप्रियाणो निजाद् गृहात् ।
पलाय्यान्यत्र गत्वा च गुप्तवासोऽवसत् क्वचित् ॥ ७८६ ॥
स तत्र गोपने मासान् स्थित्वा प्रायश्चतुर्द्दश ।
ख्रिष्टीयद्वेषिणां द्रोहे निवृत्ते गृहमागमत् ॥ ७८७ ॥
तत्काले रोम्यसाम्राज्ये महामारी बभूव तु ।
कार्थागपत्तने लोकास्तया मम्रुश्च भूरयः ॥ ७८८ ॥
ये तत्र न्यवसन् सर्वे मिथ्यादेवार्च्चका जनाः ।
मुमूर्षूणां स्वबन्धूनां सेवां ते तत्यजुर्भयात् ॥ ७८९ ॥
पुरी शवैः प्रतोलीषु पतितैः पर्य्यपूर्य्यत ।
श्मशाने तन्निधानाय नासीत् कस्यापि साहसम् ॥ ७९० ॥
तद् घोरं वृत्तमालोक्य कुप्रियाणस्तु निर्भयः ।
ख्रिष्टीयान् संसदे सर्वानाहूयैवमबोधयत् ॥ ७९१ ॥

कुप्रियाण उवाच ॥

दया दीनेषु कर्त्तव्या यथा शास्त्रे प्रदिश्यते ।
दयाधर्मेण सिद्धेन परमेशः प्रसीदति ॥ ७९२ ॥
चेत् स्वान् सधर्मिणो लोकान् केवलांस्तूपकुर्म्महे ।

तदा वयं महाधर्मं नाचरामश्च मत्सरम् ॥ ७६३ ॥
मिथ्यादेवार्चकादिभ्यो योऽधिकं किञ्चिदाचरेत् ।
स एव केवलः सिद्धो भवितुं शक्नुयाज्जनः ॥ ७६४ ॥
आत्मानं यो जनः सूनुं परमेशस्य भाषते ।
पितुर्निदर्शनं तस्य कृतो नानुकरोति सः ॥ ७६५ ॥
सतां हिताय योऽज्ञानामसताञ्च स ईश्वरः ।
अम्भोदे वर्षयत्यम्बु सूर्य्यमुद्गमयत्यपि ॥ ७६६ ॥
आचारं कर्त्तुमर्हामः तत्तुल्यमानुसारिणम् ।
ये ईश्वरात् पुनर्जाता अस्मानर्हा न सन्तु ते ॥ ७६७ ॥

सत्यार्थ्युवाच ॥

इत्यादिनोपदेशेन तदीयेन प्रचोदिताः ।
तच्छ्रोतारोऽखिलास्तर्हि प्रावृतन् धर्मकर्मणि ॥ ७६८ ॥
धनं व्यश्राणयन् श्रीला दरिद्राः परिश्रमुः ।
पुरी च तत्कृते यत्नैः शवेष्यः पर्य्यशोध्यत ॥ ७६९ ॥
खिस्तीयानाञ्च तादृश्या दयया शौर्य्ययुक्तया ।
मार्य्याः प्रवर्द्धनाल्लोकाः प्रारभ्यन्त पुरस्थिताः ॥ ८०० ॥
ततः शासितभी रोम्यैः खिस्तीयां मण्डलीं प्रति ।
महानुपद्रवो भूयस्तत्र कर्त्तुं प्रचक्रमे ॥ ८०१ ॥
मदुक्ते सज्जने तस्मिन् कुप्रियाखे तु शासितुः ।
रोम्यस्य पार्श्वमानीते सत्यसौ शासिताऽब्रवीत् ॥ ८०२ ॥

पतर्षंनामा शासितोवाच ॥

रोमीयं ये जना धर्मं मानुतिष्ठन्ति साम्प्रतम् ।
तैः सोऽनुष्ठीयतामित्थं सम्राडीरितशासनम् ॥ ८०३ ॥
अतोऽहं तावकं नाम पृष्टवानस्मि सम्प्रति ।
त्वया प्रत्युत्तरं तर्हि मह्यं किं नु प्रदीयते ॥ ८०४ ॥

सत्यार्थुवाच ॥

अमुष्य शासितुः प्रश्नमिममाकर्ण्य निर्भयः ।
सद्धर्मे निश्चलस्तिष्ठन् कुप्रियाखोऽभ्यभाषत ॥ ८०५ ॥

कुप्रियाख उवाच ॥

ख्रिस्तीयमस्त्यलाध्यक्षः ख्रिस्तीयः स्वयमस्म्यहम् ।
एकस्मादीश्वरात् सत्यादन्यानीशान् न वेद्मि च ॥ ८०६ ॥
इमं परेश्वरं सर्वे वयं सेवामहे सदा ।
तस्मात् त्वेमं समन्वीयं सम्राजस्याथयामहे ॥ ८०७ ॥

सत्यार्थुवाच ॥

अस्मिन् धर्मे स्थिरस्तिष्ठन् कुप्रियाखो महामनाः ।
तदा रोम्येण शासित्रा स्वदेशाद् निरवास्यत ॥ ८०८ ॥
पश्चे समागतो मेहं श्वतः संख पदातिभिः ।
रोम्यस्य शासितुः पार्श्वं पुनर्निन्ये स सज्जनः ॥ ८०९ ॥
यदा स शासितुर्गेहमाययौ व्यूहसंयुतः ।
तदा तं शासिताऽपृच्छत् कुप्रियाखोऽसि नन्विति ॥ ८१० ॥
स प्रोचे सोऽहमस्मीति तच्छ्रुत्वा शासिताऽब्रवीत् ।

त्वं देवता यजस्वेति शिष्यसेऽधीश्वराज्ञया ॥ ८११ ॥
तच्छ्रुत्वा कुप्रियास्त्वस्तु न करोमीत्यभाषत ।
दयित्वा शासिता प्रोचे स्वहितं चिन्तयेरिति ॥ ८१२ ॥
हितार्थं शासितु र्वाक्यं तदाकर्ण्याचलात्मकः ।
भीमाद् मृत्यो र्न भीत्वाऽपि कुप्रियास्तमब्रवीत् ॥ ८१३ ॥
कुप्रियास उवाच ॥
यत्कृत्ये त्वं प्रदिष्टोऽसि तत्कार्यं क्रियतां त्वया ।
परामर्शास्पदं नास्ति विषये तादृशे स्फुटे ॥ ८१४ ॥
सत्यार्थ्युवाच ॥
तदा स्वमन्त्रिभिः सार्द्धं समालप्य स शासिता ।
वाक्यैरेतादृशैः प्रोचे कुप्रियासमभाषत ॥ ८१५ ॥
गालर्य्यनामा शासितोवाच ॥
देवानां संस्तिरस्कारी चिरं जीवितवानसि ।
स्वमन्वे कुत्सितेऽनेके संगिनस्च त्वया कृताः ॥ ८१६ ॥
सत्यार्थ्युवाच ॥
इत्युक्त्वा सोऽपठीद् दण्डशासनं पत्रिकार्पितं ।
खड्गेन कुप्रियासस्य प्राणदण्डो भवत्विति ॥ ८१७ ॥
तां श्रुत्वा शिष्टिमन्याय्यां कुप्रियासस्तु तुष्टवान् ।
परेश्वरस्य धन्योक्ति र्भवत्वित्यमभाषत ॥ ८१८ ॥
ततो येषूकृते मृत्युं बुभुक्षुः सन्नसौ मुदा ।
विस्तीर्णं क्षेत्रमानायि वृक्षपादपवेष्टितम् ॥ ८१९ ॥

तदा तस्मिन् स्थले व्यूहैराकीर्णे सति भूरयः।
लोकास्तस्थुन् समारोहन्नवसानदिदृक्षया॥ ८२०॥
तथा लोकेषु पश्यत्सु परितःस्थेषु भूरिषु।
महात्मा कृप्रियाख्योऽसौ छिन्नमूर्द्धा तनुं जहौ॥ ८२१॥
धर्मं स्वं प्राक्तनं त्यक्त्वा ख्रिस्तीयञ्चावलम्ब्य सः।
क्लेशानभुंक्त मृत्युञ्च परलोकशुभाशया॥ ८२२॥
तान् क्लेशान् यत्कृतेऽभुंक्त तत् ख्रिस्तीयमसौ मतम्।
तथ्यं दृष्टैः प्रमाणैश्च सिद्धं मेने न संशयः॥ ८२३॥
तादृक्षः सन्नसौ साधु बुंद्धिमान् पण्डितोऽपि च।
ख्रिस्तीयधर्मसम्बन्धे कांश्चिद् ग्रन्थान् प्रणीतवान्॥ ८२४॥
स यांश्च स्वानि मित्राणि प्रति नानाऽलिखत्क्षिपीः।
तन्मध्येऽद्यापि कासाञ्चिद् वर्त्तमानोऽस्ति संग्रहः॥ ८२५॥
सुसंवादादिशास्त्राणि ख्रिस्तीयानि स्मरन् स यत्।
स्वग्रन्थेष्वाह तत्सारं किञ्चिन्मात्रं ब्रवीम्यथ॥ ८२६॥
स रूपकं प्रयुञ्जानः क्वचित् ख्रिस्तीयमण्डलीम्।
वाटीमिव स्मरन्नेतदर्थंता वाक्यमब्रवीत्॥ ८२७॥

यथा॥ कृप्रियाण उवाच॥

ख्रिस्तीयमण्डली वाट्याः सदृशी फलदांस्तरून्।
दधाति स्वीयभित्त्यन्तः फलहीनांस्तु कृन्तति॥ ८२८॥
चतुर्भिः पादपानेतान् सा स्रोतोभिः प्रसिञ्चति।
चतुर्भिः सुसमाचारैस्तद्वारेण प्रसाददा॥ ८२६।

सत्यार्थुवाच ॥

बङ्गीश्च पौर्वखिष्टुलीरवतारितवानसौ ।
किन्त्वेकमागमन्नाहमुद्धरामि निदर्शनम् ॥ ८३० ॥

यथा ॥ कुप्रियाश्च उवाच ॥

स्वेषां न स्वामिनो यूयमित्याचारोपदेश्टृषु ।
स्वपत्नेष्वब्रवीत् पौश्च आदेशानेश्वरान् ददत् ॥ ८३१ ॥

सत्यार्थुवाच ॥

तस्मादनन्तरं त्वन्ये खिष्टीया ग्रन्थकारिणः ।
क्रमेण भिन्नदेशीया दियनुस्यादयोऽभवन् ॥ ८३२ ॥
ग्रन्थेषु स्वप्रणीतेषु ते प्रसंगानुसारतः ।
कश्चित् खिष्टीयशास्त्राणामुद्देशं कश्चिदूचिर ॥ ८३३ ॥
परन्तु विस्तराद् भीत्वा तेषां चर्चां त्यजन्नहम् ।
पूर्वोक्तस्याधिकां काश्चिद् यूसेब्यस्य कथां ब्रुवे ॥ ८३४ ॥
श्रीयेश्वः स्वर्गतेः पश्चात् प्रायः सार्द्धशतद्वये ।
वर्षाणां विगते विद्वानसौ जज्ञे सुविश्रुतः ॥ ८३५ ॥
भूत्वा च मध्यमायुष्कः कैसरैयानिवासिनः ।
खिष्टीयलोकसङ्घस्य सोऽध्यक्षत्वे न्ययुज्यत ॥ ८३६ ॥
अनेकरूपविद्यायां निपुणः सन्नसौ सुधीः ।
नानाप्रस्तावकान् ग्रन्थान् स्वयं भूरीन् प्रणीतवान् ॥ ८३७ ॥
तन्मध्ये केचन ग्रन्था यावन्त्यां रचिता गिरि ।
अद्यापि वर्त्तिनः सन्तो निपठ्यन्ते मनीषिभिः ॥ ८३८ ॥

स यूसेब्यश्च भूयोभि र्ग्रन्थकारैः स्वकालिकैः ।
हिरोनुमादिभिश्चापि पश्चाद्भूतैः प्रशस्यते ॥ ८३९ ॥
अतः स प्राक्तनोऽस्त्येव तद्ग्रन्थाश्च चिरन्तनाः ।
इत्यत्र पूर्वतत्त्वज्ञा बुधाः शङ्कां न कुर्वते ॥ ८४० ॥
स स्वस्मात् प्राक् कृतान् नाना ग्रन्थान् संगृह्य सर्वतः ।
ख्रिस्तीयलोकमण्डल्याश्चरित्राणि प्रणीतवान् ॥ ८४१ ॥
असौ च तत्कृतो ग्रन्थो दशसर्गान्वितो गिरि ।
यावन्यां रचितोऽद्यापि वर्त्ती सन् पठ्यते बुधैः ॥ ८४२ ॥
स विद्वांस्तत्र धर्मस्य ख्रिस्तीयस्य समुद्भवम् ।
येशूशिष्यैश्च संसारे कृतं तस्य प्रचारणम् ॥ ८४३ ॥
येशूभक्तैश्च तैर्भुक्तान् नाना क्लेशान् सहिष्णुभिः ।
ख्रिस्तीयमूलशास्त्राणां तत्कृतानाञ्च विस्तरम् ॥ ८४४ ॥
नाना देशेषु धर्मस्य ख्रिस्तीयस्य च विस्तृतिम् ।
तत्तत्ख्रिस्तीयमण्डल्याश्चाध्यक्षाणां परम्पराम् ॥ ८४५ ॥
सर्वेषाञ्च प्रसिद्धानां ख्रिस्तीयानां विपश्चिताम् ।
चरित्रं तत्प्रणीतानां ग्रन्थानाञ्च विशेषणम् ॥ ८४६ ॥
कृतं रोमीयैश्च सम्राड्भिः ख्रिस्तीयानामुपद्रवम् ।
महापीडाभिरार्त्तानामपि तेषाञ्च धीरताम् ॥ ८४७ ॥
शनै र्जातञ्च धर्मस्य ख्रिस्तीयस्य विवर्द्धनम् ।
इत्यादिविस्तरं स्वस्मिन् ग्रन्थे सम्यगवर्णयत् ॥ ८४८ ॥
मदुक्ताः क्रमदिमात्यपलुकार्पास्तथा बुधाः ।

ख्यातमाप्ययुसीनात्तदन्ये च मनीषिणः। ८४६॥
ऐरेणायादयश्चान्ये खिस्तीया ग्रन्थकारिणः।
सार्थ्यन्ते तेन विश्वेन यूसेबेन विशेषतः॥ ८५०॥
स तेषां देशकालादिविस्तरेण विशेषिताम्।
वार्त्तां प्रासङ्गिकीं काचिद् ग्रन्थे स्वस्मिन्नवर्णयत्॥ ८५१॥
तस्मादमी कदा कुत्र कोऽनामाणाभवन् समे।
कान् ग्रन्थांश्चालिखन्नित्थं विशेषेणावधार्य्यते॥ ८५२॥
खिस्तीयग्रन्थकाराणां ग्रन्थेभ्यश्चोद्धृतानि सः।
प्रासङ्गिकानि वाक्यानि ग्रन्थे स्वस्मिन्नलिख्यत॥ ८५३॥
अतः पुरातनान् ग्रन्थान् पर्य्यालोच्य यथामति।
असौ खिस्तीयमण्डल्याः कथां तथ्यामवर्णयत्॥ ८५४॥
यावन्तः साम्प्रतं ग्रन्थाः खिस्तीयागमसंग्रहे।
अन्तःस्थाः सन्ति सर्व्वेषां तेषामाह स विस्तरम्॥ ८५५॥
किं केन खिस्तशिष्येण मूलशास्त्रमरच्यत।
इत्यत्र ग्रन्थकाराणां प्राचामेतिह्यमाह सः॥ ८५६॥
तत्रादौ तु स यूसेब्यः सुसंवादचतुष्टयम्।
प्रत्नं प्रामाणिकञ्चाह येषूदूतादिभिः कृतम्॥ ८५७॥
यो येषूदूतवृत्तान्तश्चास्ति तच्छास्त्रसंग्रहे।
तं ग्रन्थमप्यसौ प्रत्नं मेने लूकेन निर्म्मितम्॥ ८५८॥
पौलप्रणीतपत्रीणां विषये च यदाह सः।
तद् अत्रोद्धृत्य तद्ग्रन्थाद् व्याकरोमि समासतः॥ ८५९॥

यथा ॥ यूसेब्य उवाच ॥

यत्नाः स्पष्टाश्च पैालस्य सन्ति पत्त्यश्चतुर्दश ॥
रोम्यां तु मण्डली पत्रीम् इब्रीयान् प्रति लेखिताम् ।
पैालीयां नह्यमंस्तेति प्रोच्य केचित् त्यजन्ति ताम् ॥ ८६० ॥
प्राचीना ग्रन्थकारास्तु यत् तस्या विषयेऽवदन् ।
अहं तद् दर्शयिष्यामि यथावेलमितः परम् ॥ ८६१ ॥

सत्यार्थ्युवाच ॥

ततोऽलेक्सन्द्रियास्थस्य क्लीमतो विस्तरं वदन् ।
मतं स तस्य विज्ञस्य तल्लिपे विषयेऽब्रवीत् ॥ ८६२ ॥

यथा ॥ यूसेब्य उवाच ॥

इब्रीयोक्तौ स तां पत्रीमाह पैालेन कल्पिताम् ।
किन्तु व्याकृत्य लूकेन यवनेषु प्रचारिताम् ॥ ८६३ ॥

सत्यार्थ्युवाच ॥

तां पत्रीमुद्दिशन् पूर्वमुक्तस्त्वोरिगिणि बुधः ।
मतं यदाह तत्सारो यूसेब्योद्धृत उच्यते ॥ ८६४ ॥

यथा ॥ यूसेब्योद्धृते स्थले ओरिगिणिरुवाच ॥

अहं तु तल्लिपेरर्थं पैालात् प्राप्तं वितर्कये ।
तदीयावुक्तिविन्यासौ कृतावन्येन केनचित् ॥ ८६५ ॥
अतश्चेत् पत्त्रिकामेतां कापि ख्रिस्तीयमण्डली ।
पैालीयां मन्यते तर्हि सा प्रशंसनमर्हति ॥ ८६६ ॥
सा पैालीयेति पूर्वेषां नास्ति ह्याकस्मिकी कथा ।

तां कस्तु ब्रह्मतश्चक्रे जानातीश्वर एव तत् ॥ ८६७ ॥

सत्यार्थ्युवाच ॥

इस्रीयान् प्रति गुप्ताया लिपेरस्यास्तु विस्तरम् ।
अन्यं न वक्तुमिच्छामि यतो नास्ति प्रयोजनम् ॥ ८६८ ॥
पौलादन्येन सा पत्री चक्रे इत्यपि सम्मते ।
तथापि नापतेद् हानिरस्माकमस्य साधने ॥ ८६९ ॥
येषां कृतिः पौलीया हि न प्रश्नैः समदिह्यत ।
ईदृश्यो भूरयः पत्र्यः सन्ति नः शास्त्रसंग्रहे ॥ ८७० ॥
तामेकां लिपिमुद्दिश्य पूर्वं यत् समप्रेरत ।
ततोऽसन्दिग्धपत्रीणां दृढा पुष्टिः प्रजायते ॥ ८७१ ॥
तस्माच् चिरन्तना विज्ञाः ख्रिस्तीया हि परीक्षणात् ।
न चाकस्मात् स्वशास्त्रेषु ग्रन्थसम्मिति युज्यते ॥ ८७२ ॥
परीक्षया विना चेत्ते शास्त्राणां सप्रमाणताम् ।
अमंस्यन्त कुतोऽमुष्यां समधेक्ष्यंस्तदा लिपौ ॥ ८७३ ॥
यद् यूसेब्योऽवशिष्टानां शास्त्राणां विषयेऽवदत् ।
तदीयमत्र सारांशं संक्षिपन् व्याकरोम्यथ ॥ ८७४ ॥

यूसेब्य उवाच ॥

ततः क्रमेण योहन्नेः कीर्त्तिता लिपिरादिमा ।
वक्तव्या किन्तु पेत्रस्य स्वीकर्त्तव्या तथा लिपिः ॥ ८७५ ॥
एवं रोचेत चेत्तर्हि पुनस्ताभ्यामनन्तरम् ।
योहन्ने र्भव्यवार्त्तानामाविष्कारो निधीयताम् ॥ ८७६ ॥

अतस्तत् प्रोदितं शास्त्रं न स्वीकुर्वन्ति केचन।
तत् स्थापयन्ति शास्त्राणां स्वीकृतानां गणेऽपरे ॥ ८७७ ॥
अस्वीकृतेषु गण्येते लिपी याकोबयूदयोः।
द्वितीया चैव पैत्रस्य द्वे योहन्नेश्च पश्चिमे ॥ ८७८॥

सत्यार्थुवाच ॥

प्रोक्तांस्तानन्तरा ग्रन्थान् ख्रिस्तीयागमसंग्रहम्।
कृत्स्नं प्रामाणिकं मेने प्रत्ना ख्रिस्तीयमण्डली ॥ ८७९ ॥
सुसंवादा हि चत्वारः पौलपत्र्यस्त्रयोदश।
योहन्निपैत्रयोः पत्र्यौ स्वीकृतास्तद्र्थवित्तम ॥ ८८० ॥
चिरात् ख्रिस्तीयमण्डल्या स्वीकृतैरागमैस्तु तैः।
सम्यक् ख्रिस्तीयधर्मस्य साधिताऽस्तीश्वरोक्तता ॥ ८८१ ॥
प्रत्नैश्च यानि शास्त्राणि समदिह्यन्त केचन।
अन्ये प्रामाण्यमेतेषामपि स्वीचक्रिरे बुधाः ॥ ८८२ ॥
प्राक् सन्दिग्धास्तु ते ग्रन्थाः पौलपैत्रादिभिः कृताः।
आसन् न वेति निर्णेतुमत्र नावश्यकं भवेत् ॥ ८८३ ॥
परन्तु तत्त्वमेतस्य भवांश्चेद् निश्चिचीषति।
तदा ग्रन्थेष्वनेकेषु तद्विचारमवाप्स्यति ॥ ८८४ ॥
तथा सुधीः स यूसेब्यः ख्रिस्तीयागमसंग्रहम्।
उद्दिश्य यद् वदत्यस्य सारमत्र समस्यिपम् ॥ ८८५ ॥
परन्तु विस्तरेणाऽऽलम् श्या यूसेब्याद् महाऽऽवलिः।
ख्रिस्तीयग्रन्थकाराणां सन्तताऽस्त्यधुनावधि ॥ ८८६ ॥

तेषां वार्त्तां प्रसिद्धानां नाहं वक्ष्यामि सम्प्रति ।
जिज्ञासुरस्ति चेत्तर्हि भवानन्यत्र पश्यतु ॥ ८८७ ॥
इयन्मात्रन्तु वक्तव्यं तेषां ग्रन्थेषु विस्तरः ।
खिस्तीयमूलशास्त्राणामुद्दिष्टोऽस्ति सहस्रशः ॥ ८८८ ॥
प्रोक्तानां ग्रन्थकाराणां मध्ये केचन विस्तृताः ।
अमीषां मूलशास्त्राणां टिप्पणी र्निरमासिषुः ॥ ८८९ ॥
क्रमेण तासु टीकासु प्राचीनासु समुद्धृताः ।
खिस्तीयमूलशास्त्राणां व्याक्रियन्ते सदुक्तयः ॥ ८९० ॥
बुधैः खिस्तीयशास्त्राणां व्याकाराय तु ये समे ।
ग्रन्थाः प्रणिन्यिरे तेषां गणना दुष्करा भवेत् ॥ ८९१ ॥
तथाचाऽमूलशास्त्राणां खिस्तीयानां समुद्भवात् ।
श्रेणि र्निरन्तरा विज्ञ तन्यते ग्रन्थकारिणाम् ॥ ८९२ ॥
अमीषामादिमाद् ग्रन्थात् समारभ्याधुनावधि ।
खिस्तीयधर्मतत्त्वानां चर्चा सर्वेषु दृश्यते ॥ ८९३ ॥
अतोऽचिरेऽन्तरे येष्वः स्वर्गमात् परतो गते ।
कृतिः खिस्तीयशास्त्राणां बभूवेत्यवधार्य्यते ॥ ८९४ ॥
यादृश्यस्वाधुना तेषु ग्रन्थेष्वर्था विलोक्यते ।
आदौ स एव तेष्वासीदिति निश्चीयते स्फुटम् ॥ ८९५ ॥
तात्कालिक्यां कृतौ तेषां साधितायान्तु सत्यता ।
तदन्तर्वर्त्तिनोऽर्थस्य सिद्ध्यतीति न संशयः ॥ ८९६ ॥
यतश्चेदन्ततः कोपि वृत्तान्तस्तेष्ववेक्ष्यत ।

तदा येशूद्विषस्तेषामकरिष्यन् निराकृतिम् ॥ ८९७ ॥
मया तु यत् पुरैतस्य कृतमस्ति प्रपञ्चनम् ।
भवद्भिस्तच्छ्रुतं सर्वं पुनरुक्तेन किं फलम् ॥ ८९८ ॥

वेदविद्वानुवाच ॥

श्रीयेश्वः स्वर्गमात् पश्चाद् आदौ तद्विषये कथाम् ।
ग्रन्थेष्वनर्पितां शिष्याः स्मृत्या प्राचीचरन् भुवि ॥ ८९९ ॥
तत्स्वर्गारोहणात् पश्चाच् चतुस्त्रिंशत्समान्तरे ।
अतीते तच्चरित्राणि त्रीणि ग्रन्थत्वमाप्नुवन् ॥ ९०० ॥
पुनस्तत्स्वर्गमात्पश्चाद् गतेष्वब्देषु सप्ततौ ।
तुर्यो येश्वश्चरित्रस्य प्रबन्धः समरच्यत । ९०१ ॥
इत्येतद् भवता प्रोक्तं स्वशास्त्रोत्पत्तिवर्णनम् ।
एतर्हि ध्यायतश्चित्ते संशयोऽयमुदेति मे ॥ ९०२ ॥
येश्वश्चरित्रमादौ चेद् न ग्रन्थेषु समाप्यत ।
तदा यथातथं सर्वं केन रूपेण सस्मरे ॥ ९०३ ॥
अतीते त्वन्तरे दीर्घे येश्वः शिष्याः स्मृते भ्रमात् ।
तस्यां न व्यस्मरन् वार्त्तामिति निश्चीयते कथम् ॥ ९०४ ॥
उताहु पक्षपातेन ते विभूतिं निजे गुरौ ।
मृषा नारोपयामासुरिति केन प्रमीयते ॥ ९०५ ॥
भ्रमाद् वा पक्षपाताद् वा जातु लोका महात्मसु ।
अत्युक्तिमाश्रयन्तीति स्वयमग्रेऽब्रवीद् भवान् ॥ ९०६ ॥
अत्युक्त्या मागधादीनां रामकृष्णौ प्रकीर्त्तितौ ।

तथा देवत्वमारोपयन्निति योपे विशेषतः ॥ ९०७ ॥
चेदेवं देवताबुद्धिस्तदैदे रामकृष्णयोः ।
तद्भक्त्यैव माहात्म्यं किं न येश्वोऽप्यकल्प्यत ॥ ९०८ ॥
येश्वो या दैविकी शक्तिः सुसंवादेषु कथ्यते ।
तद्वार्त्ता तस्य भक्तानामाग्रहाद् नाजनिष्ट किम् ॥ ९०९ ॥
सत्यार्थुवाच ॥
भवान् यान् संशयान् सर्वान् उक्तवानस्ति सम्प्रति ।
तेषामिदं मया कार्य्यं समाधानं निशाम्यतु ॥ ९१० ॥
ये येश्वोऽपौरुषेयाणां कर्मणां साक्षिणोऽभवन् ।
अमी कदापि तद्वार्त्तां न विस्मर्त्तुमशक्नुवन् ॥ ९११ ॥
तान्याश्चर्य्याणि कर्माणि ये स्वपश्यंश्चमत्कृताः ।
तद्वृत्तं तत्कथा नित्यं तस्थौ लोमसु नाशकत् ॥ ९१२ ॥
अमीषां साक्षिणां मध्ये द्वौ तु येश्वोऽनुगौ स्वयम् ।
प्रोक्तौ योहन्निमात्थीयौ सुसंवादौ प्रणिन्यतुः ॥ ९१३ ॥
अतस्तौ साक्षिणौ भूत्वा श्रीयेश्वोऽद्भुतकर्मणाम् ।
तद्वार्त्तां सम्यक् सम्यग् यावज्जीवं न संशयः ॥ ९१४ ॥
तस्मात् तौ यानि वृत्तानि ग्रन्थयोरूचतुः स्वयोः ।
न तत्र मन्मतौ भ्रान्तेः कापि सम्भावना भवेत् ॥ ९१५ ॥
श्रीयेश्वः स्वर्गमात् पश्चाद् वीते कस्मिंश्चिदन्तरे ।
सुसंवादा वरच्यन्त तदङ्गीकृतवान् अहम् ॥ ९१६ ॥
परन्तु तत्कृतेः पूर्वं येशूवृत्तान्तवर्णने ।

अन्ये ग्रन्था बुधैरन्यै र्व्यरच्यन्तेति बुध्यते ॥ ९१७ ॥
सुसंवादस्य लूकेन कृतस्यादौ परैःकृताः ।
प्रबन्धाः केचिदुच्यन्ते येषूक्तवृत्तान्तवाचकाः ॥ ९१८ ॥
अतोऽचिरेऽन्तरे येश्वः स्वर्गमात् परतो गते ।
तत्कर्मविस्तरःकैश्चिद् व्यरचीति वितर्क्यते ॥ ९१९ ॥
कृता विद्वद्भिरज्ञातैः श्रीयेश्वः समकालिकैः ।
इदानीं तेऽप्यिमा ग्रन्थाः सर्वे लोपमयासिषुः ॥ ९२० ॥
सुसंवादाभिधान् अन्यान् ग्रन्थान् प्रामाणिकान् यदा ।
माल्यायपूर्वकास्वक्रु स्तदाऽन्यैः किं प्रयोजनम् ॥ ९२१ ॥
प्रबन्धकारिणस्ते हि सर्वे माल्यायपूर्वकाः ।
येश्वः कथां विनिश्चित्य सम्यक् तथामवर्णयन् ॥ ९२२ ॥
तन्मध्ये द्वौ हि योहन्निमाल्याथौ साक्षिणौ स्वयम् ।
भूत्वा येश्वश्चरित्राणां सम्यक् तत्त्वमवेदिषुः ॥ ९२३ ॥
श्रीयेश्वो मार्कलूकौ तु न सन्तौ सङ्गिनावपि ।
तद्वृत्ततत्त्वमन्येषां पार्श्वाज् ज्ञातुमशक्नवन् ॥ ९२४ ॥
तथाच साक्षिणां कृत्सु प्रबन्धेष्वपि चार्पिता ।
श्रीयेश्वस्ताञ्जिकीवार्त्ता न विसर्त्तुमशक्यत ॥ ९२५ ॥
येश्वो विभूतिमत्युक्त्या तच्छिष्याः पक्षपातिनः ।
मृषा प्रकल्पयामासु रिति चाशङ्कते भवान् ॥ ९२६ ॥
भवांस्तु चेदिमं वादं वक्ष्यमाणं विचारयेत् ।
भावत्के मानसे तर्हि संशयोऽयं विलोप्स्यति ॥ ९२७ ॥

येषूखिस्तस्य वेलायां भुवः पश्चाद्दिशि स्थिताः ।
मनुष्या धर्ममुद्दिश्य व्यभिद्यन्त द्विधा समे ॥ ६२८ ॥
सत्येश्वरार्च्चिंगामेको गण आसीद् यहूदिनाम् ।
गणोऽन्यो यवनादीनां मिथ्यादैवतमानिनाम् ॥ ६२९ ॥
यहूदिनस्तु शास्त्राणि महाचार्य्यैः स्वदेशजैः ।
आदिष्टानीश्वरीयाणि दृढया पूजयाऽभजन् ॥ ६३० ॥
प्रत्नेषु तेषु शास्त्रेषु महात्मातु भविष्यतः ।
प्रतिश्रां प्राप्य ते तस्य सदा चक्रुः प्रतीक्षणम् ॥ ६३१ ॥
असौ तु तारको दिव्यं प्रादुष्कृत्य पराक्रमम् ।
अस्माकमन्वयं दास्यादुद्धरेदिति तैर्मतम् ॥ ६३२ ॥
येषूस्तु लौकिकं राज्यं न संस्थाप्य प्रतीक्षितम् ।
सद्धर्मराज्यमात्मस्य स्थापनार्थमचेष्टत ॥ ६३३ ॥
स लोकान् रोमिणां दास्यात् स्ववंशीयाननुद्धरन् ।
पापार्त्तांस्तानधर्मस्य बलादुद्धर्त्तुमैहत ॥ ६३४ ॥
दास्येन पापानस्ते तु सन्तुष्यन्तो यहूदिनः ।
न तस्मादुद्धृतिं प्रैप्सन् श्रेष्ठे धर्मेऽप्युदासिनः ॥ ६३५ ॥
येषूश्च यन्मतं नूतं प्रावर्त्तत् तदप्यमी ।
अज्ञानात् प्रत्नशास्त्राणां प्रतिकूलममंसत ॥ ६३६ ॥
अतो दुराग्रहाविष्टाः प्रायो मुख्या यहूदिनः ।
येष्वोऽतिमानुषां शक्तिं छलाद् निक्रोतुमैषिषुः ॥ ६३७ ॥
श्रीयेषूं प्रत्यमीषां तु कीदृगासीद् दुराग्रहः ।

अदां पुराऽस्य दृष्टान्तं जन्मान्धस्य कथां ब्रुवन् ॥ ९३८ ॥
अतस्त्वेदन्वता वार्त्ता सुसंवादेष्ववेक्ष्यत ।
श्रीयेश्वः शुश्रुवस्ते तामश्लिष्यंस्तदा मुदा ॥ ९३९ ।
आदौ च ये यहूदीया येश्वः शिष्यत्वमाश्रयन् ।
राज्यं तेऽप्यैहिकं तेन स्थापनीयममंसत ॥ ९४० ॥
अस्मिन् प्रतीक्षिते तेषां सफले तु न सत्यपि ।
ते येश्वः शिष्यतां नौज्झंस्तत्रेदं विद्धि कारणम् ॥ ९४१ ॥
येषुः प्रतीक्षितं राज्यं नावस्थाप्यापि लौकिकम् ।
तथाप्यपौरुषेयाणि महाकर्माण्यदर्शयत् ॥ ९४२ ॥
तै स्तस्य कर्मभिर्दिव्यैरमी शिष्याः प्रवर्त्तिताः ।
दुराग्रहोज्झिताः सन्तस्तस्य सेवां न तत्यजुः ॥ ९४३ ॥
अतो भंक्तारमाशानामपि ते यन्न तं जहुः ।
न तस्मिन्नाग्रहो हेतुः किन्तु तस्य विभूतयः ॥ ९४४ ॥
तदीयां यो हि तामाशां विफलीकृतवांस्तथा ।
तं येषुं पक्षपातेन ते न द्रष्टुमशक्नुवन् ॥ ९४५ ॥
आदौ च ये जना नूनं येश्वः पश्चानमन्वगुः ।
ते तस्माद् नैहिकं शर्म्म किन्तु क्लेशमभुञ्जत ॥ ९४६ ॥
येश्वोऽनुयायिनां वृद्धिं प्रधाना हि यहूदिनाम् ।
दृष्ट्वा शिष्यान् दृढैर्दण्डै र्विविधैरुपदुद्रुवुः ॥ ९४७ ॥
काराबन्धेन ते कांश्चित् कशाघातेन चापरान् ।
अन्यांश्च प्राणघातेन दण्डयन्ति स्म निष्ठुराः ॥ ९४८ ॥

भक्तिं चेमैश्वरीं येभ्यि निरपेक्ष्यन् समर्पिताम् ।
ते शिष्यास्तर्हि तं लोभं नैवाभोक्ष्यन्त तत्कृते ॥ ९४९ ॥
अमी येश्वखरिष्टायां तत्त्वं सम्यगवेदिषुः ।
तदीयकर्मणां केचित् साक्षिणः स्वयमासत ॥ ९५० ॥
अतः सोऽपौरुषेयाणि महाकर्माणि वस्तुतः ।
अकार्षीदुत नाकार्षीदिति ते साध्वबोधिषुः ॥ ९५१ ॥
येषूस्तु यत्पुरे द्विड्भिर्यहूदीयैरहन्यत ।
तत्रैव दैविकीं भक्तिं सद्यस्तेऽस्याचचक्षिरे ॥ ९५२ ॥
क्रियाणां साक्षिणो यासामाश्चर्याणां बभूविम ।
तासां प्रचारणाऽवश्यं करणीयेति तेऽब्रुवन् ॥ ९५३ ॥
श्रीयेश्वि स्वर्गते तस्य शिष्याः सद्योऽन्तरं विना ।
अपौरुषेयशक्तित्वं तस्य प्रापुरिति स्फुटम् ॥ ९५४ ॥
यतस्ते आदितः स्वीयं प्रभुं तादृक्शक्तिकम् ।
अवोचन्निति सर्वत्र सुसंवादेषु कथ्यते ॥ ९५५ ॥
कथा या त्वेतदुद्देशे तेषु शास्त्रेषु तिष्ठति ।
सा विश्वास्येति मे हेतो वक्ष्यमाणात् प्रतीयते ॥ ९५६ ॥
देशे यहूदिनां येषू स्तदीयास्त्वनुयायिनः ।
उत्पद्य तत्र तं धर्मं प्राववर्त्तन्त नूतनम् ॥ ९५७ ॥
तद्देशशासितारस्तु सन्तो येश्वो विरोधिनः ।
तद्धर्मविस्तृतिं रोद्धुं समैहन्तेत्यवादिषम् ॥ ९५८ ॥
आद्यास्त्रयः सुसंवादा यस्मिन् काले प्रणिन्यिरे ।

तदा येशूद्विषो लोका भूयसो भुव्यजीविषुः ॥ ९५९ ॥
अमी हि यौवने येश्वो भूत्वाऽऽदौ समकालिकाः ।
तत्स्वर्गमात्परं दीर्घं कालं भूमावयापयन् ॥ ९६० ॥
समानकालिकास्ते तु येश्वो भूत्वा स्वयौवने ।
तद्धर्मोत्पत्तिवृत्तान्तं सर्वं सम्यगबोधिषुः ॥ ९६१ ॥
येशूमुद्दिश्य तच्छिष्याः काम् आदाववदन् कथाम् ।
इत्येतत् तैः समं ज्ञातमासीद् येशूविरोधिभिः ॥ ९६२ ॥
अतो येश्वोऽनुगास्तस्य विषये प्रथमां कथाम् ।
विकृत्यान्यामवक्ष्यंश्चेत्तर्ह्यभाष्यन्नमी द्विषः ॥ ९६३ ॥
अपौरुषेयशक्तित्वं येश्वो नोक्ताऽनुगाः पुरा ।
पश्चात् प्राचारयिष्यंश्चेत्तर्हि द्विड्भिरभोत्स्यत ॥ ९६४ ॥
येशूशिष्योक्तयो स्तादृक् प्रथमान्तिमवार्त्तयोः ।
प्रातीप्यं प्राप्य तेऽमीषामखण्डिष्यंश्छलं द्विषः ॥ ९६५ ॥
कथां चेदादिमां त्यक्त्वा परां येश्वोऽनुगा नवाम् ।
सुसंवादेष्वलेखिष्यंस्तच्छलं तर्ह्यभंक्ष्यत ॥ ९६६ ॥
तथा हि सत्यमी येश्वः प्रतिकूला यहूदिनः ।
तच्छिष्याणां छलं तादृग् व्याञ्जयिष्यन्न संशयः ॥ ९६७ ॥
अतो येश्वोऽनुगा यां प्रागूचु स्तद्विषये कथाम् ।
सुसंवादेषु तामेव तेऽलिखन्निति तर्कये ॥ ९६८ ॥
तथाचापौरुषेयाणां कथा खिस्तस्य कर्मणाम् ।
सुसंवादोदिता विद्वन् सम्यग् विश्वासमर्हति ॥ ९६९ ॥

विभूतिवर्णनोद्देशे सुसंवादचतुष्टयम्।
मुहम्मोदिताच्छास्त्रादतिमात्रं विशिष्यते॥ ६७०॥
स्वयं मुहम्मदः शास्त्रं कुराणाख्यं यदुक्तवान्।
तन्नातिमानुषं कर्म स नोवाचात्मना कृतम्॥ ६७१॥
अपौरुषेयशक्तित्वं मयि नास्तीति कुत्रचित्।
तस्मिन् स्वप्रोदिते शास्त्रे स्वीचकार मुहम्मदः॥ ६७२॥
अपौरुषेयकर्माणि कर्त्तुमीहेय चेदहम्।
तदा मे शक्तिहीनत्वं प्रकाशेतेत्यवेद् असौ॥ ६७३॥
अतो यद्यप्यसौ स्वीयं शास्त्रमैश्वरमब्रवीत्।
तथापि दैविकीं शक्तिं स्वस्यां वक्तुं स नाशकत्॥ ६७४॥
वीते तु तन्मृतेः पश्चात् काले तस्यानुयायिनः।
अपौरुषेयसामर्थ्यं तस्मिन्नारोपयन् वृथा॥ ६७५॥
किन्त्वस्मिन्विषये येशू र्मिथ्याचार्य्याद् मुहम्मदात्।
कीदृग् व्यशिष्यतेत्येतद् इदानीमवधीयताम्॥ ६७६॥
येशूर्हि सर्वदा लोकैः स्वदेशीयैः सहालपन्।
स्पष्टत्वेनैश्वरीं शक्तिमुवाचात्मनि निष्ठिताम्॥ ६७७॥
भवांस्तु तत्त्वमेतस्य निश्चेतुं येन शक्नुयात्।
तदर्थमस्य दृष्टान्तौ द्वावेतर्हि वदाम्यहम्॥ ६७८॥
श्रीयेशूमेकदा केचिद् वेष्टमाना यहूदिनः।
तत्त्वावबुभुत्सवः सन्तस्तं प्रत्येवमभाषयन्॥ ६७९॥

येाहन्निरचितसुसंवादीयदशमाध्यायेाक्ता यहूदिन ऊचुः ॥

त्वं किं पर्य्यन्तमस्माकं मनः सन्देहयेस्तथा ।

चेदीश्वराभिषिक्तोऽसि तर्हि नः कथय स्फुटम् ॥ ९८० ॥

सत्यार्थ्युवाच ॥

तेषां विश्वासहीनानां प्रश्नमाकर्ण्य तादृशम् ।

श्रीयेशूस्त्वित्तमर्मज्ञस्तर्ज्जयन् प्रत्यभाषत ॥ ९८१ ॥

श्रीयेशूरुवाच ॥

अहं वः प्रोक्तवानस्मि मदुक्ता न प्रतीथ तु ॥

पितु र्निजस्य नाम्नाऽहं यानि कर्माणि साधये ।

ममामून्येव कर्माणि साक्ष्यं मां प्रति कुर्वते ॥ ९८२ ॥

सत्यार्थ्युवाच ॥

पुनः केचिज्जना येशूं प्रति सन्देहसंयुताः ।

अमुष्य पार्श्वमागत्य प्रश्नमेतमकुर्वत ॥ ९८३ ॥

मात्थायप्रणीतसुसंवादीयैकादशसर्गोक्ता जना ऊचुः ॥

आयास्यन् यः पुमानासीत् किं त्वमेव स विद्यसे ।

उताहेा वयमर्हामः कमप्यन्यं प्रतीक्षितुम् ॥ ९८४ ॥

सत्यार्थ्युवाच ॥

प्रश्नं निशम्य तै स्तर्हि कृतं सन्देहशालिभिः ।

श्रीयेशूरुत्तरं तस्य स्पष्टमेतदभाषत ॥ ९८५ ॥

श्रीयेशूरुवाच ॥

स्वदृष्टिं प्राप्नुवन्त्यन्धा गतेः शक्तिश्च पङ्गवः ।

लभन्ते कुष्ठिनः शुद्धिं बधिराश्च जनाः श्रुतिम् ॥ ९८६ ॥
प्राणा मृतैरवाप्यन्ते ससंवादः प्रचार्य्यते ।
धन्यश्चासौ पुमानस्ति न विरज्येत यो मयि ॥ ९८७ ॥

सत्यार्थुवाच ॥

तयोस्तु वाक्ययोर्ध्यानात् श्रीयेशूः शक्तिमैश्वरीम् ।
स्वस्मिन्निष्ठां सदा स्पष्टमुवाचेति प्रतीयते ॥ ९८८ ॥
सदा स त्वैश्वरीं शक्तिं स्वस्मिन् निष्ठां ब्रुवन् न चेत् ।
व्यधास्यत् कर्म्मभिर्य्यक्तां तर्ह्ययास्यत् स हास्यताम् ॥ ९८९ ॥
अतः सोऽपीश्वरेयाम्बि नाना कर्म्माण्यसाधयत् ।
इत्यत्र कोपि सन्देहो विज्ञैः कर्त्तुं न युज्यते ॥ ९९० ॥
किन्त्वत्र संशयो येन न तिष्ठेद् भवतो हृदि ।
तदर्थं श्रूयतामन्यदस्य किञ्चन साधनम् ॥ ९९१ ॥
श्रीयेशूश्चित्तदूतानां चरितानि यथातथम् ।
निश्चित्य लूकनामैको विबुधः पुस्तकेऽलिखत् ॥ ९९२ ॥
ग्रन्थश्च तत्कृतः प्रत्नः ख्रिस्तीयागमसंग्रहे ।
अद्याप्यन्तःस्थितोऽस्तीति मया पूर्व्वमकथ्यत ॥ ९९३ ॥
तस्मिन् ग्रन्थे त्वसौ लूकः पौलस्यानुचरः स्वयम् ।
वृत्तज्ञो विस्तरं तस्य चरित्राणामवर्णयत् ॥ ९९४ ॥
पौलः प्राक् कीष्टद्वेषी भूत्वा पश्चाद् येश्वोऽनुगोऽभवत् ।
इत्यस्य संक्षिपन् सारं तद्ग्रन्थादुद्धराम्यथ ॥ ९९५ ॥
शुद्धे गोत्रे यहूदीये जातः पौलः स्वयौवने ।

स्वदेशीयानि शास्त्राणि पठित्वा पण्डितोऽभवत् ॥ ९९६ ॥
स्वे धर्म्मे पैतृकेऽत्यन्त मासक्तश्च चिरन्तनम् ।
परम्परागतमाचारमन्वतिष्ठत् स यत्नतः ॥ ९९७ ॥
परन्त्वविद्यया नूत्नं धर्म्मं येश्वा प्रवर्त्तितम् ।
स्वदेशीयस्य शास्त्रस्य प्रतिकूलममंस्त सः ॥ ९९८ ॥
अतस्तं नूतनं धर्ममस्वीकृत्य स्वयं युवा ।
येश्वोऽनुयायिनां वैरी बाधकश्च स भूतवान् ॥ ९९९ ॥
ख्रिस्तीयधर्म्मनाशार्थं चेष्टमानो महोद्यमः ।
स नानोपद्रवैस्तस्य साधून् मन्तूनपीडयत् ॥ १००० ॥
शेषे त्वसौ विदेशस्थान् ख्रिस्तीयान् धर्त्तुमुद्यतः ।
स्वस्माद्देशात् पदातीनां निकरेणान्वितो ययौ ॥ १००१ ॥
मार्गे तु तेषु गच्छत्सु मध्याह्ने ज्योतिरद्भुतम् ।
देदीप्यमान माकाशादकस्मात् परितोऽद्युतत् ॥ १००२ ॥
भानो र्भासोऽपि चण्डेन तेनालोकेन पातितः ।
स पौलोऽन्धीकृतश्चाश्रौं येश्वः प्रापागतां दिवः ॥ १००३ ॥
स तस्य ज्योतिषो दृष्ट्या वाण्याः श्रुत्या च विस्मितः ।
नम्रेण चेतसा सद्यो येश्वो भक्तोऽनुगोऽभवत् ॥ १००४ ॥
येश्वा च स्वस्य धर्म्मस्य कीर्त्तनाय प्रचारकः ।
नियुक्तोऽतीव सोऽमुष्मिन् परिशश्राम कर्म्मणि ॥ १००५ ॥
तद्धर्मरोधिभिर्लोकैर्बाधितश्च मुहुर्मुहुः ।
असौ नानाविधान् क्लेशान् बुभुजे स्वप्रभोः कृते ॥ १००६ ॥

भवान् महात्मनस्तस्य कथां जिज्ञासते यदि ।
तदा पैावचरिताख्ये ग्रन्थे पश्यतु विस्तरम् ॥ १००७ ॥
मनोऽस्य युज्यतां विदन् स पैालस्तादृशो भवन् ।
कथं मनः परावर्त्त्य येश्वो भक्तत्वमाददे ॥ १००८ ॥
यः ख्रिस्तीयस्य धर्म्मस्य तिरस्कर्त्ताऽभवत् पुरा ।
तमेव धर्ममादर्त्तुमसैा कस्मात् प्रचक्रमे ॥ १००९ ॥
मान्यो यिहूदिनां मध्ये प्रज्ञधर्मभृतां पुरा ।
कस्मात् तदन्तिके शिष्यो भवितुं स्वीचकार सः ॥ १०१० ॥
यो येश्वः सेवकान् पूर्व्वं नानादण्डैरबाधत ।
कुतो येश्वः कृते क्लेशं सोढुं सेाऽप्यकरोत् स्वयम् ॥ १०११ ॥
येश्वोऽतिमानुषे भावे व्यश्वसिष्यद् दृढं न चेत् ।
तदा न तस्य शिष्यत्वमाश्रयिष्यत् कदापि सः ॥ १०१२ ॥
दृढेन चेत् प्रमाणेन स न प्रावर्त्तयिष्यत ।
तदाऽतिमानुषं येश्वो नैव भावममंस्यत ॥ १०१३ ॥
अतः सोऽपैारुषेयेण नीतः केनापि हेतुना ।
येश्वो भक्तो बभूवेति सुतरामनुमीयते ॥ १०१४ ॥
अतो यत् तादृशो भूत्वा पैालो येश्वोऽग्रहीद् मतम् ।
तस्मादमुष्य सत्यत्वं सम्मतस्य प्रतीयते ॥ १०१५ ॥
यस्तादृशेन रूपेण ख्रिस्तीयं मतमाश्रयत् ।
सेहे च तत्कृते क्लेशानसैा विश्वासमर्हति ॥ १०१६ ॥
स्वार्थः किंवाऽऽग्रहो यस्य नासीद् मिथ्यात्तिकारकः ।

स कस्मै हेतवे मिथ्या प्रोच्य लोकान् प्रतारयेत् ॥ १०१७ ॥
स पौलो नीरुतः स्वस्मात् प्रस्थितो यवनं गतः ।
तत्रस्थान् मानुषान् धर्म्मं यैशवीयमशुश्रुवत् ॥ १०१८ ॥
ततस्तेषां चिरात्मानां यवनानां सुभूरयः ।
खिस्तीयमाश्रयन् धर्ममिति सुष्ठु प्रसिद्ध्यति ॥ १०१९ ॥
ते यत्तु तर्हि पौलोक्ते व्यश्वसन् यवना मते ।
ततोऽपि सत्यता तस्य सम्मतस्यानुमीयते ॥ १०२० ॥
यतः स्वे पैतृके धर्मे प्रत्नात्ते यवना रताः ।
नाना देवांश्च देवीश्च रीतिवद् निषिषेविरे ॥ १०२१ ॥
हीना ये विद्यया त्वासंस्तेषु साधारणा जनाः ।
ते आदरेण भक्त्या च देवतावर्गमार्चिषुः ॥ १०२२ ॥
ये विद्वांसस्तु तेष्वासं स्ते स्वविद्याभिमानिनः ।
प्रायस्तां लौकिकीं पूजां मिथ्या मत्वाऽवमेनिरे ॥ १०२३ ॥
भयात्तु लौकिकीं रीतिमत्यक्त्वा देवतागणम् ।
ते भक्त्या बाह्ययाऽनर्चुं मानस्या त्ववहेलया ॥ १०२४ ॥
स्वदेशीयेषु देवेषु न प्रतीत्य ह्यमी बुधाः ।
सर्व्वाणि तच्चरित्राणि परिहास्यान्यमंसत ॥ १०२५ ॥
ते ज्ञानान्वेषणे सक्ता यद्यत् सम्भावि मेनिरे ।
तत्रैव व्यश्वसन् प्रत्नं मतं सन्त्यज्य लौकिकम् ॥ १०२६ ॥
अतस्तेऽनाश्रुविश्वासा लोकाः पौलोदितं मतम् ।
सद्योऽपरीक्ष्य गृह्णीयुरित्यसम्भाविनी कथा ॥ १०२७ ॥

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यवनास्ते च विद्वांसो मूर्खाश्चैवोभये तदा।
जनान् यहूदिवंशीयानवमत्या व्यलोकयन् ॥ १०२८ ॥
ये विद्वांसोऽभवन् लोकास्ते स्वज्ञानाभिमानिनः।
अविद्यानां यहूद्यानां मतं तुच्छममंसत ॥ १०२९ ॥
सामान्या ये च देवेषु स्वकीयेष्वासजन्जनाः।
अप्रीत्या ते स्वदेवारीन् यहूदीयान् व्यलोकयन् ॥ १०३० ॥
मतं ख्रिष्टीयमादौ तु तद्देशे शुश्रुवे यदा।
तदा न सम्यगज्ञासु र्यवनास्तस्य विस्तरम् ॥ १०३१ ॥
प्रजाद् यहूदिनां धर्म्मादयं नूत्नो विलक्षणः।
इत्येतत् ते हि नाज्ञानंस्तत्वं ज्ञातुमुदासिनः ॥ १०३२ ॥
अतः पौलस्तु तद्देशे यदा येभ्योऽवदत् कथाम्।
तदा दुराग्रहेणामी यवनास्तस्य शुश्रुवुः ॥ १०३३ ॥
तेषामेकेऽवदन्नेष वाचालः किं विवक्षति।
अन्ये त्वेषोऽन्यदेशीयान् कीर्त्तयत्यमरानिति ॥ १०३४ ॥
तादृशा प्रायशोऽप्रीत्या पौलस्योक्तीर्निशम्य ते।
तेन प्रचारितं धर्म्मं नैच्छन्नाश्रयितुं नवम् ॥ १०३५ ॥
ज्ञानार्थिनश्च ये तस्य मनोयोगेन शुश्रुवुः।
बहुं विचारमेतेऽपि कृत्वा तन्मतमाश्रयन् ॥ १०३६ ॥
प्रलं त्यक्ता हि ये धर्म्मं ख्रिष्टीयं जगृहुर्नवम्।
तान् प्रलधर्मधर्त्तारो प्रायोऽत्यन्तमनिन्दिषुः ॥ १०३७ ॥
निन्दां विनाऽपरान् क्लेशान् अपि येभ्योऽमुना नवाः।

येषूद्दिष्टां स्ववंश्यानां देशहेतोरभुञ्जत ॥ १०३८ ॥
अतश्चेत् ते नवा मिथ्या मतं पौलोदितं द्वढैः ।
प्रमाणैः साधितं नाप्स्यन् नाश्रयिष्यन्नदस्तदा ॥ १०३९ ॥
पौलस्य ह्यैहिको विद्वन् कोपि नासीत् पराक्रमः ।
महत्या संयुतस्तस्मा स न तं देशमाक्रमीत् ॥ १०४० ॥
तस्यास्ये सङ्गिनोऽभूवन्नस्त्रशस्त्रैरसज्जिताः ।
न चक्रुस्ते बलात्कारं स्वयं भूत्वा बलाहिताः ॥ १०४१ ॥
प्रेम्णाऽऽर्ज्जवेण सत्येन शक्त्या चेश्वरदत्तया ।
न शस्त्रैर्लौकिकैः पौलो नराम् येश्वो वशेऽकरोत् ॥ १०४२ ॥
अपौरुषेयरूपाणि प्रमाणानि न चेदसौ ।
अदास्यत् तन्मते तर्हि न प्रत्यैष्यन्नमी जनाः ॥ १०४३ ॥
अपौरुषेयशक्तिस्तु तस्मिन् व्याप्यंत वस्तुतः ।
इत्यस्य सिद्धये विद्वन् प्रमाणान्तरमुच्यते ॥ १०४४ ॥
पौलो येश्वोऽनुगः पत्रे द्वे खिस्तीयाञ्जनान् प्रति ।
करिन्थस्थान् नुनोदेति मुक्तवान्तं मया पुरा ॥ १०४५ ॥
अदो लिपिद्वयं प्रत्नं खिस्तीयागमसंग्रहे ।
अद्याप्यन्तःस्थमस्तीति चाहं पूर्वमवर्णयम् ॥ १०४६ ॥
यथा च ग्रन्थकाराणां श्रेण्या पश्चाद्भुवां तयोः ।
लिप्योश्चिरतनता सिद्धा भवतीत्यप्यदर्शयम् ॥ १०४७ ॥
अत्रावधीयतां विद्वन् यतो हेतोरिमे लिपी ।
पौलो लिलेख तस्यात्र कथां वक्ष्ये समासतः ॥ १०४८ ॥

ये द्वितीया अमात्यास्मिन् काशिग्रामस्थे पुरेऽवसन् ।
नाना पक्षेषु ते भिन्ना अवदन्त परस्परम् ॥ १०४९ ॥
एकेऽन्यमन्यमन्ये हि कञ्चिदाश्रित्य शिष्यकम् ।
अन्ये तृतीयमाचार्य्यम् आग्रहेण सिषेविरे ॥ १०५० ॥
केचित्तु शिष्यकैर्धूर्त्तैर्नीताः पौलस्य मुख्यताम् ।
येष्वार्पितस्य दूतत्वमपक्रष्टुं चिचेष्टिरे ॥ १०५१ ॥
तथा तु केषुचित्तेषां सत्सु तस्य विरोधिषु ।
पौलस्तदीयशिष्याय तल्लिपिद्वयमेलिखत् ॥ १०५२ ॥
तयोः स्वस्याधिकारस्य सोऽवमन्तॄनतर्जयत् ।
तान् आचारस्य निन्द्यस्य शोधनायादिदेश च ॥ १०५३ ॥
अत्रावधीयतां विज्ञ द्वितीयायां लिपावसौ ।
अपौरुषेयसामर्थ्यमाह स्वेन प्रदर्शितम् ॥ १०५४ ॥
अपौरुषेयकर्माणि यानि तेषां पुरेऽकरोत् ।
तदुद्देशे लिपेरस्मिं पुनरत्रोद्धराम्यथ ॥ १०५५ ॥

श्रीपौल उवाच ।

यथा ॥ प्रभोर्दूतस्य लक्ष्माणि शक्तिचिक्रविभूतयः ।
युष्मत्साक्षादसाध्यन्त मया धैर्य्येण भूरिणा ॥ १०५६ ॥

सत्यार्थ्युवाच ।

यांल्लोकान् प्रत्यसौ पौलः पत्रीं प्रेरितवानमूम् ।
तदेके तद्द्विषोऽभूवन्निति साध्ववधीयताम् ॥ १०५७ ॥
तथा तु सत्यसौ स्वस्य महिम्नो वर्द्धनाय चेत् ।

मिथ्याऽवच्यत् तदाऽऽपत्ति र्विपच्चै रक्करिष्यत ॥ १०५८ ॥
अपौरुषेयकर्म्माणि साचात् स्वेन कृतानि चेत् ।
मृषाऽवच्यत् तदा हास्यं तमभास्यन् जडच्च ते ॥ १०५९ ॥
तस्माच्च तादृशांल्लोकान् प्रति पर्णी लिखन्नसौ ।
प्रयुञ्जीतायथार्थोक्तिमित्यसम्भावनी कथा ॥ १०६० ॥
इत्यादिकेन यीशस्य चरितेन प्रवर्णितः ।
अपौरुषेयकर्म्माणि मन्ये तेन कृतान्यहम् ॥ १०६१ ॥
अपौरुषेयशक्तिस्तु तस्मै येश्वोऽनुगे यदि ।
तदाऽहो किं पुनर्येष्वि स्थितिस्तस्या न सम्भवेत् ॥ १०६२ ॥

वेदविद्वानुवाच ॥

येशुश्चेद् वस्तुतोऽन्धेभ्यो ददौ दृष्टिं तदा जनाः ।
पूर्वान्धास्तत्परं लोके दृष्टाः स्युर्नात्र संशयः ॥ १०६३ ॥
यदा स कुष्ठिनोऽपावीत्तर्हि शुद्धीकृतैः कथा ।
तत्प्रान्तवासिभिर्लोके ज्ञायेतेति स्वतः स्फुटम् ॥ १०६४ ॥
प्रेतान् सोऽजीवयच्चेद् वा ते सजीवीकृतास्तदा ।
जीवन्तस्तत्परं लोके विलोक्येरन्न संशयः ॥ १०६५ ॥
अतःपृच्छामि ते सर्वे येश्वा सुस्थीकृता जनाः ।
तत्पश्चाद् वस्तुतो सुस्था लोकेऽदृश्यन्त किं न वा ॥ १०६६ ॥

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येश्वा सुस्थीकृता लोकाः सुस्थीभूतेरनन्तरम् ।
ऐक्ष्यन्त भूरिभि र्लोकैरिति जानातु निश्चितम् ॥ १०६७ ॥

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एते सुखीकृता लोका नाऽशस्यन्त हि चेत् परम् ।
तदा येश्वो हि येोऽप्रत्यक्षमी कुत्रानुपत्निति ॥ १०६८ ॥
तथा तु सप्तमी येश्वो हिवसस्यानुयायिनाम् ।
विभूतिवादिनां थासं थाज्ञयिष्यन् समीहति ॥ १०६९ ॥
ते येशूवैरिणो लोपं सुखीभूतगणस्य तु ।
कदापि नाघुरित्येतत् पुरावृत्तविदो विदुः ॥ १०७० ॥
येशूश्च यान्जनान् सुखान् अकरोत् तद्वृत्तान्तरे ।
संज्ञाः केषाञ्चिदुच्यन्ते सुसंवादेषु कुत्रचित् ॥ १०७१ ॥
स्थानेऽमुकेऽमुकं कर्म अघटे चातिमानुषम् ।
इत्यस्य विस्तरो भूयः सुसंवादेषु कथ्यते ॥ १०७२ ॥
यथाऽन्धो बार्तिमायाख्यो यरिखोपुरसन्निधौ ।
दृष्टिं येश्वाज्ञया प्राप्नोदिति मार्केन कथ्यते ॥ १०७३ ॥
यथा वा कस्यचित् पुत्री यैरसंज्ञस्य जीवनम् ।
येश्वो वाक्यादवापेति मार्को लूकोऽपि चाहतुः ॥ १०७४ ॥
यथा बेथानियावासी लाजारो वा पुमान् मृतः ।
येश्वाज्ञया सजीवोऽभूदिति योहन्निनोच्यते ॥ १०७५ ॥
तथा तु नामधामादेः निर्दिष्टे सति विस्तरे ।
सुसंवादोक्तवृत्तानां परीक्षा सुकराऽभवत् ॥ १०७६ ॥
अतश्चेत् वर्णना कापि सुसंवादेष्ववास्तवी ।
अस्यास्यत्तर्हि लोकास्तामखण्डयिष्यंस्तदातनाः ॥ १०७७ ॥
मदुक्तो जीवनप्राप्तो लाजारोऽसौ तु वस्तुतः ।

जीवन्नदृश्यतेत्येतदेवं योहन्निनोच्यते ॥ १०७८ ॥

योहन्निरुवाच ॥

येषू यहूदिनोऽनेके ज्ञात्वा तत्रस्थमागमन् ।
मृत्योरुत्थापितं तेन लाजारञ्च दिदृक्षवः ॥ १०७९ ॥
यज्वानस्त्वयिमा घातं लाजारस्याप्यकल्पयन् ।
तद्धेतोर्भूरयो येष्वि व्यश्वसन् हि यहूदिनः ॥ १०८० ॥

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श्रीयेष्वः स्वर्गमात् पश्चादचिरे समये गते ।
पङ्गुं तस्यानुगावेकं सुस्थीचक्रतुरेकदा ॥ १०८१ ॥
तद्धेतोर्येष्वि विश्वासं कृतवत्सु च भूरिषु ।
लोकेष्वापेदिरे क्रोधं शासितारो यहूदिनः ॥ १०८२ ॥
विभूतिकारकौ शिष्यौ समाहूय स्वसंसदि ।
येष्वो नाम्नोऽप्रचाराय ते भृशं तानतर्जयन् ॥ १०८३ ॥
तद्वार्त्तां वर्णयन् लूकः यहूद्यान् शासितृनमून् ।
उद्दिश्येदं मयेदानीं वक्ष्यमाणं वचोऽब्रवीत् ॥ १०८४ ॥ यथा ॥

लूक उवाच ॥

तिष्ठन्तं तत्र दृष्ट्वा च जनं सुस्थीकृतं तदा ।
नाशक्नुवन्नुत्तरं दातुं शासितारो यहूदिनः ॥ १०८५ ॥

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मिथ्यार्थौ चेत्त्ववेत्स्यतां तौ वृत्तान्तौ मयोदितौ ।
तदा तत्खण्डनं लोकै र्वृत्तज्ञैरकरिष्यत ॥ १०८६ ॥

येष्वा सुस्वीकृतास्ते तु जीवन्तस्तत्परं चिरम्।
अदृश्यन्तेति पूर्वाक्तः शास्त्रतोऽप्यवदत् सुधीः॥ १०८७॥
पूर्वं तद्विषये वाक्यं यत् तस्योद्धृतवानहम्।
भवद्भिस्तस्य सर्वाऽर्थो विचार्यावधीयताम्॥ १०८८॥

वेदविद्वानुवाच॥

अपौरुषेयकर्माणि यानि येशूरदर्शयत्।
अमूनि वास्तवान्यासन्निति निर्णीयते कथम्॥ १०८९॥
यथा सुस्वीकृतिर्येषां सुसंवादेषु कथ्यते।
प्रागासन् वस्तुतस्तेऽन्धा इति किं तस्य साधनम्॥ १०९०॥
यथा वोज्जीवनं येषां युष्मच्छास्त्रेषु कीर्त्तितम्।
अमीषां वास्तवो मृत्युः केन रूपेण साध्यते॥ १०९१॥

सत्यार्थ्युवाच॥

श्रीयेष्वोऽपौरुषेयाणां कर्मणां सत्यतां भवान्।
निश्चेतुं शक्नुयात् सम्यक् सुसंवादावलोकनात्॥ १०९२॥
असावपौरुषेयाणि यानि कर्माण्यसाधयत्।
एताभ्यां तानि लक्ष्माभ्यां व्यभिद्यन्तेति बोधतु॥ १०९३॥
दिव्यानि तानि कर्माणि नह्यसाध्यन्त गोपने।
परन्तु साक्षिणामग्रे इति लक्षणमादिमम्॥ १०९४॥
सर्वैश्च मानुषैस्तानि शक्यान्यासन् परीक्षितुम्।
न मायारूपकाणीति द्वितीयं विद्धि लक्षणम्॥ १०९५॥
दिनत्रयाद् मृतो लोको वस्तुतो जीवमाप्तवान्।

उताहो नाप्तवानेतत् को न शक्तः परीक्षितुम् ॥ १०९६ ॥
यथा वा वस्तुतः कोपि जन्मान्धः प्रागभूद् न वा ।
दृष्टिं चापेत नापेति को विवेक्तुं न शक्नुयात् ॥ १०९७ ॥
एते तु लक्षणे यस्मिन्नतिमानुषकर्म्मणि ।
भवेतां तस्य सत्यत्वे संशयोऽनुचितो भवेत् ॥ १०९८ ॥
कीदृग् येश्वस्तु कर्म्माणि पर्य्यैक्षन्त यहूदिनः ।
अदः प्रागस्य दृष्टान्तं जन्मान्धस्य कथां वदन् ॥ १०९९ ॥
येश्वस्तु कर्म्मणां येन भवान् मन्येत सत्यताम् ।
तदर्थमत्र दृष्टान्तं ब्रुवे योहन्निनोदितम् ॥ ११०० ॥
मया तु वक्ष्यमाणेऽस्मिन्नतिमानुषकर्म्मणि ।
पराप्रोक्ते अवाप्येते उभे सत्यत्वलक्षणे ॥ ११०१ ॥
तत् कर्म्म साक्षिणामग्रे सप्रकाशं व्यसाध्यत ।
सर्वैश्च तस्य सत्यत्वं शक्यमासीत् परीक्षितुम् ॥ ११०२ ॥
येषाञ्च साक्षिणामग्रे येशूस्तामकरोत् क्रियाम् ।
तन्मध्ये केचनामित्रा स्तस्यासन्निति बुध्यते ॥ ११०३ ॥
अथो लाजारसंज्ञस्य पुंसः प्रेतस्य कस्यचित् ।
येश्वा सञ्जीवितस्येयं श्रूयतामद्भुता कथा ॥ ११०४ ॥
बेथानियाभिधे ग्रामे वासी येश्वः प्रियो जनः ।
लाजारनामकः साधुरेकदाऽभवदातुरः ॥ ११०५ ॥
निजस्य रोगिणो भ्रातु र्दुर्गते र्ज्ञापनाय तु ।
स्वसारौ तस्य सन्देशमनुत्सातां प्रभुं प्रति ॥ ११०६ ॥

इमं सन्देशमाकर्ण्य तेषु शिष्यपि वत्सलः ।
येषू नं तत्परे गन्तुं व्याहरत्त्वेवमस्फुटम् ॥ ११०७ ॥

श्रीयेषूरुवाच ।

न लाजारस्य मृत्यर्थमामयोऽयमजायत ।
महिम्नो दर्शनार्थाय त्वीश्वरेश्वरपुत्रयोः ॥ ११०८ ॥

सत्यार्थ्युवाच ॥

इत्युक्त्वा तत्समाचारप्राप्तेः पश्चाद् दिनत्रयम् ।
श्रीयेषू स्वस्थलेऽतिष्ठद् यत्र पूर्वमवर्त्तत ॥ ११०९ ॥
पश्चादूचे तु निद्राति लाजारो नः प्रियः सखा ।
एतर्हि प्रस्थितिं कुर्वे तस्य जागरणाय तु ॥ १११० ॥
शिष्या प्रोचुः स चेत् सुप्तस्तर्हि सुखीभवेदिति ।
यतः सुषुप्तिविश्रामं येष्वाऽबोधन् विवक्षितम् ॥ ११११ ॥
परन्तु वस्तुतो मृत्युं पूर्वमुद्दिष्टवान् प्रभुः ।
तात्पर्य्यं स्वस्य वाक्यस्य पुनरेवमबोधयत् ॥ १११२ ॥

श्रीयेषूरुवाच ॥

गतासुरस्ति लाजारो यच्च नासं तदन्तिके ।
तद्धेतोरस्मि सन्तुष्टो विश्वासो येन वो भवेत् ॥ १११३ ॥

सत्यार्थ्युवाच ॥

तदा बेथानियां गत्वा येषू र्घस्रचतुष्टयम् ।
समाधौ स्थापितं प्राप्नोत् तं लाजारं निजं प्रियम् ॥ १११४ ॥
ग्रामस्त्वसौ मयेदानीमुक्तो बेथानियाभिधः ।

यह्रसलेमभिख्याया नगर्य्या निकटेऽभवत् ॥ ११२५ ॥
अतो यह्रदिनोऽनेके लाजारस्य मृतेः परम् ।
स्वसारौ तदीययोः पार्श्वमायन् सान्त्वनहेतवे ॥ ११२६ ॥
येश्वः समागमं श्रुत्वा लाजारस्य सहोदरा ।
निष्क्रान्ता सद्मनस्त्वामुं साक्षात्कर्त्तुं गताऽवदत् ॥ ११२७ ॥

मार्थोवाच ॥

भो भो प्रभो भवान् पूर्वं यद्यस्थास्यदिह स्थले ।
कदापि मामकस्तर्हि नामरिष्यत् सहोदरः ॥ ११२८ ॥
इदानीं चापि यद्यत् त्वं प्रार्थयेः परमेश्वरात् ।
तत् सर्वमीश्वरो दद्यादिति जानामि निश्चितम् ॥ ११२९ ॥
इमां श्रद्धोक्तिमाकर्ण्य ततः सान्त्वावहं वचः ।
उत्थाता तावको भ्राता पुनरित्यब्रवीत् प्रभुः ॥ ११३० ॥
ततो मार्थाऽवदद् घस्रे चरमे पुनरुत्थितौ ।
सोऽप्युत्थातेति वेद्मीति ततो येशूरभाषत ॥ ११३१ ॥

श्रीयेशूरुवाच ॥

अहमेवाकरो विद्धि पुनरुत्थानजीवयोः ।
यः श्रद्धाति मय्येव स प्रमीत्यापि जीविता ॥ ११३२ ॥
यः श्रद्धाति जीवंश्च न कदापि म्रियेत सः ।
हे मार्थे किं त्वमेतस्मिन् वाक्ये प्रत्येषि मामके ॥ ११३३ ॥

मार्थोवाच ॥

बाढं यो ना जगत्यस्मिन्नागमिष्यन्नभूत् प्रभो ।

स ईश्वरात्मजः खिष्टस्त्वमसीति मतं मम ॥ ११२४ ॥

सत्यार्थुवाच ॥

ततो गृहं गता मार्था मरीयां भगिनीं निजाम् ।
आहूय ज्ञापयामास सद्गुरुस्त्वां दिदृक्षते ॥ ११२५ ॥
मरीया त्विदमाकर्ण्य ओत्तस्थौ सुसत्वरम् ।
ग्रामाद् बहिः प्रभो यीश्वः सन्निधावाजगाम च ॥ ११२६ ॥
तदानीं ये तया सार्धं गृहेऽतिष्ठन् यहूदिनः ।
उत्तिष्ठन्तीं बहिर्यान्तीं तां दृष्ट्वा तेऽन्वयासिषुः ॥ ११२७ ॥
भ्रातुः समाधिमेषा हि याति सम्प्रति रोदितुम् ।
इत्येतत् सञ्जिनस्तस्या मिथः प्रोचुरमी तदा ॥ ११२८ ॥
तैरन्विता मरीया तु यीश्वः सन्निधिमागता ।
दृष्ट्वा च पादयोस्तस्य पतित्वैवमभाषत ॥ ११२९ ॥

मरीयोवाच ॥

भो भो प्रभो भवान् पूर्वं यद्यस्थास्यदिह स्वयं ।
कदापि मामकस्तर्हि नामरिष्यत् सहोदरः ॥ ११३० ॥

सत्यार्थुवाच ॥

तामश्रुलोचनीं साश्रून् यहूदीयांश्च तत्सखीन् ।
विलोक्य मन्युना यीशुः समदुःखो न्यपीड्यत ॥ ११३१ ॥
मृतं चोद्दिश्य पप्रच्छ यूयं कुत्र न्यधत्त तम् ।
इत्यस्य चोत्तरं प्राप द्रष्टुमागम्यतां प्रभो ॥ ११३२ ॥
चाश्रूण्यपातयद् यीशुस् तत्तु दृष्ट्वा यहूदिनः ।

अवेाचन्नेव कीदृच्चममुष्मिन् प्रीतवानिति ॥ ११३३ ॥
अन्ये बभाषिरे योऽयं दृष्टिमन्धाय दत्तवान्।
स एतस्यापि दिष्टान्तं रोद्धुं किं नाशकीदिति ॥ ११३४ ॥
अत्रावधीयतां विद्वन् कुणपानि यहूदिनः।
नाधाक्षुः किन्तु खातेषु वस्त्रैरावेष्टितान्यधुः ॥ ११३५ ॥
शवेा यस्मिन् निधाने तु लाजारस्य न्यधीयत।
तद् आसीद् गह्वरं द्वारि प्रस्तरेण समावृतम् ॥ ११३६ ॥
सुदीर्घं निश्वसन्नन्त र्यिषूस्तत् स्थानमागतः।
अश्माऽपसार्य्यतामित्थं प्रान्तस्थानब्रवीज्जनान् ॥ ११३७ ॥
इमं यिषूक्तमादेशं श्रुत्वा मार्थाऽवदत् प्रभो।
दुर्गन्धः सोऽधुना जाता मृत्वा घस्त्रचतुष्टयम् ॥ ११३८ ॥
तदा यिषूरमूमूचे श्रद्धां चेदाचरेस्तदा।
माहात्म्यमैश्वरं पश्ये रिति किं नाहमुक्तवान् ॥ ११३९ ॥
तदा तु प्रस्तरे द्वाराद् गह्वरस्यापसारिते।
सन्नूर्द्ध्वलोचनेा यिषूः परमेश्वरमस्तुत ॥ ११४० ॥

श्रीयिषूरुवाच ॥

त्वां धन्यं वच्मि हे तात यतेा मे श्रुतवानसि।
सदा च मे शृणोषीति सुष्ठु प्रागप्यवेदिषम् ॥ ११४१ ॥
तथापि लेाकसङ्घस्य प्रान्तस्थस्य कृतेऽवदम्।
ते येन प्रत्ययं कुर्य्युस्त्वं मां प्रेरितवानिति ॥ ११४२ ॥

गुरुरुवाच ॥

इत्युक्त्वा मृत्युसंहर्त्रीं शक्तिं येशूः प्रकाशयन् ।
लासार हे निरेहीति महतं प्रोच्चैः समाह्वयत् ॥ ११४३ ॥
सद्योऽसौ बहिरागच्छद् वस्त्रैर्वेष्टितपाणिपाद् ।
बद्धास्यो गात्रमार्जन्या यथा न्यस्यत मकरे ॥ ११४४ ॥
तदा येशूस्तु तांल्लोकान् परितःस्थानभाषत ।
तं मुक्तबन्धनं कृत्वा निर्विघ्नं विसृजन्त्विति ॥ ११४५ ॥
मरीयामार्थयोर्ष्टेर्ल्यै समेतानां यहूदिनां ।
अनेके तां क्रियां दैवीं दृष्ट्वा येश्वि विशश्वसुः ॥ ११४६ ॥
अन्ये तु सन्निधिं गत्वा फारूसितस्यां यहूदिनाम् ।
यत्कर्मासाधयद् येशूस्तस्य तत्त्वं न्यवेदयन् ॥ ११४७ ॥
तच्छ्रुत्वा ते प्रधानास्तु संगृहीताश्च संसदि ।
मिथश्च मन्त्रणां कृत्वा तर्हि तादृग् बभाषिरे ॥ ११४८ ॥

यहूदिन ऊचुः ॥

किं कुर्मोऽयोग्यमेयोर्हि क्रिया बह्वीः करोत्ययम् ।
एवं त्यजेम चेत्तस्मिन् प्रत्येष्यन्ति तदा समे ॥ ११४९ ॥
तदा नो धाम जातिश्च संहरिष्यन्ति रोमियाः ।

सत्यार्थुवाच ॥

तच्छ्रुत्वैकस्तु तन्मध्ये कायफाख्यस्तदातनः ।
प्रधानयाजको वाक्यं सभास्थानिदमब्रवीत् ॥ ११५० ॥

काश्यप उवाच ॥

सर्वे लोका न नश्येयुरित्यस्मै हेतवे कृतिः ।

एकस्य युज्यते पुंस इति यूयं न बोधथ ॥ ११५१ ॥

सत्याश्रुवाच ॥

ततः प्रभृत्यमी दुष्टाः प्रधानास्तु यहूदिनाम् ।

नानोपायान् मिथो येश्वो हत्यायै समगन्त्रयन् ॥ ११५२ ॥

इदानीं या मया प्रोक्ता लाजारोद्देशिनी कथा ।

सत्यत्वलक्षणैः सर्वैः सा मद्बुद्धौ विशिष्यते ॥ ११५३ ॥

लाजारो वस्तुतः प्रेतो ह्यासीदत्र न संशयः ।

न चेत्तदा कुतः स्वस्रोरश्रुपातस्तदीययोः ॥ ११५४ ॥

कुतः सान्त्वाय मित्राणां तयोः पार्श्वे समागतिः ।

कुतो वा कुणपं पूतं कृतवस्त्रैश्च वेष्टितम् ॥ ११५५ ॥

लाजारो वस्तुतः प्रेतो यदि नोज्जीवयिष्यत ।

तदा तं कौतुकाद् द्रष्टुं कुतोऽयास्यन् यहूदिनः ॥ ११५६ ॥

ये लोकाः कर्मणोऽमुष्य साक्षिणः स्वयमासत ।

तेषां केचिज्जना येश्वो द्विषोऽभूवन्निति स्फुटम् ॥ ११५७ ॥

अमी सद्यश्च मुख्यानां पार्श्वं गत्वा यहूदिनाम् ।

तत्कर्मविस्तरं प्रोचुरित्याख्यानात् प्रतीयते ॥ ११५८ ॥

अतः प्रतारणा तस्मिंश्चेत् प्रायोक्ष्यत कर्मणि ।

प्रधानास्ते तदाऽन्विष्य व्याज्ञेयिष्यन् प्रभोर्द्विषः ॥ ११५९ ॥

अमी तु वास्तवं ज्ञात्वा प्रोक्तं कर्मातिमानुषम् ।

लोके तदीयवार्त्तायां रोड़ुमैच्छन्त कीर्त्तनाम् ॥ ११६० ॥
येनास्य कर्मणः सर्वं चिह्नं लुप्येत भूतलात् ।
तदर्थं तर्हि कारागारमपि हन्तुमकल्पयन् ॥ ११६१ ॥
तथा चापीशवंशयस्य कर्मणोऽमुष्य सत्यता ।
नानाप्रमाणयुक्तस्य खण्डनीया न विद्यते ॥ ११६२ ॥

वेदविद्वानुवाच ॥

अन्यद् येश्वरितानां सत्यत्वस्योपपादकम् ।
प्रमाणं चेद् भवान् दातुं शक्नुयात्तर्हि कथ्यताम् ॥ ११६३ ॥

सत्यार्थ्युवाच ।

ख्रिष्टीयशास्त्रकाराणां येन सिध्यति सत्यता ।
प्रमाणमन्यदेतर्हि भवता श्रूयतामिदम् ॥ ११६४ ॥
ये लौकिकेषु कार्य्येषु जनाः सन्ति विचक्षणाः ।
ते सत्यासत्ययोः प्रायो विदुः कर्त्तुं विवेचनाम् ॥ ११६५ ॥
सत्यं ब्रवीति लोकोऽयं मिथ्या वक्त्यमुकोऽपरः ।
इत्येतद् आस्यवाण्यादेः विकारैर्लक्षयन्त्यमी ॥ ११६६ ॥
मिथ्या वदन्ति ये लोका जातु वाचा स्खलन्ति ते ।
तदास्ये कर्हिचिल्लज्जा किंवा भीतिः प्रकाश्यते ॥ ११६७ ॥
ये लोकाः सत्यमाऊक्तु ते सन्तोऽच्छुत्रचेतसः ।
रूपेण विभ्रमं नैव सूचयन्ति स्वरेण वा ॥ ११६८ ॥
लिङ्गैर्यथा च वक्तृणां सत्यासत्यं विविच्यते ।
तथैवोक्तयर्थयोर्भेदै र्ग्रन्थप्रोक्तन्तान्तम् ॥ ११६९ ॥

बहून् ग्रन्थान् विचार्यैव ये पठन्ति मनस्विनः ।
तेषां गुणागुणान् सम्यग् विजानन्ति विविच्य ते ॥ ११७० ॥
ग्रन्थोऽमुकः सुविश्वास्यो न विश्वास्योऽमुकोऽपरः ।
इति द्वयोस्तयोरित्थं सुविचार्य्य विदुर्बुधाः ॥ ११७१ ॥
अर्थेन स्वयमुक्त्या च येषां सिद्ध्यत्यसत्यता ।
तादृशा भूरयो ग्रन्थाः प्रचलन्त्यवनीतले ॥ ११७२ ॥
अर्थो ह्यसम्भवो यस्मिन्नत्युक्त्या सन्निभोऽस्ति च ।
तस्य ग्रन्थस्य सत्यत्वे सन्दिहन्ति विवेकिनः ॥ ११७३ ॥
क्वापि ग्रन्थे निरर्थानां वृत्तान्तोऽद्भुतकर्मणाम् ।
वर्त्तेत चेत्तदा तस्मिन् विश्वासो दुष्करो भवेत् ॥ ११७४ ॥
यथा देवोऽमुकः शैलं स्वीयांगुल्योदतोलयत् ।
लीलामात्रार्थमित्युक्ते सन्दिह्युस्तत्र पण्डिताः ॥ ११७५ ॥
हीनोऽत्युक्त्या तु यस्यार्थः सम्भावी च प्रतीयते ।
तं ग्रन्थं प्रत्ययविश्वासं मन्येरन् विबुधास्समे ॥ ११७६ ॥
यदन्तस्तत्त्वयोऽर्थाश्च सत्यवादित्वसूचकाः ।
अनेकाः स्युस्तु स ग्रन्थः श्रद्धामापाततोऽर्हति ॥ ११७७ ॥
यथा यस्मिन् स्वपक्ष्यायां गुणदोषौ प्रबन्धकृत् ।
ब्रूयात् किमप्यनिह्नुत्य स ग्रन्थः प्रत्ययोचितः ॥ ११७८ ॥
अथावधीयतामेतद् या या येभ्यो विभूतयः ।
सुसंवादेषु कथ्यन्ते कीदृश्यः सन्ति ताः समाः ॥ ११७९ ॥
अमुष्यापौरुषेयीणां क्रियाणां निकरे क्रिया ।

मोघा नैकाऽपि लीलार्थं तेनाकारि महात्मना ॥ ११८०॥
कस्याप्यर्थस्य लाभाय प्रभ्वस्य स्वनिष्ठितम्।
स्वपौरुषेयसामर्थ्यमसौ नित्यमदर्शयत् ॥ ११८१॥
स्वमहिम्नः प्रकाशाय दुःखिनां रक्षणाय च।
श्रद्धावृद्धौ च शिष्याणां क्रियास्वेते स दैविकीः ॥ ११८२॥
पुनश्च ये सुसंवादान् प्राणयन् ग्रन्थकारिणः।
गुणागुणौ स्वपक्षाणां तेषां तेऽवर्णयन्नुभौ ॥ ११८३॥
यथा येष्वोऽनुगः पेत्रः स्वप्रभोर्निह्नवं भयात्।
कृत्वा दोषी बभूवेति सुसंवादेषु कथ्यते ॥ ११८४॥
तैर्ग्रन्थकारिभिश्चान्ये जडत्वाप्रत्ययादयः।
येष्वोऽनुयायिनां दोषाः कथ्यन्ते सरलात्मभिः ॥ ११८५॥
अत्युक्तिसंयुतां स्लाघाममी येष्वोऽनुयायिनाम्।
अकृत्वा वास्तवीं वार्त्तामवदन् व्याजमन्तरा ॥ ११८६॥
किमप्यमी न धूर्त्तत्वात् कल्पयित्वा यथातथम्।
वृत्तानि वर्णयामासु रित्याख्यानात् स्वयं स्फुटम् ॥ ११८७॥
परन्तु कीदृशैर्नाना लिङ्गैः सत्यत्वसूचकैः।
सुसंवादा विशिष्यन्ते तत् पाठादेव बुध्यते ॥ ११८८॥
इदानीं ते सुसंवादाः संस्कृतोक्त्यावनूदिताः।
सुखेन पण्डितै र्बोद्धुं शक्यन्ते भारताद्भवैः ॥ ११८९॥
अतो भवान् मनो युक्त्या सुसंवादानधीतवान्।
तदन्तःस्थानि लक्ष्माणि सत्यताया निबोधतु ॥ ११९०॥

वेदविद्वानुवाच ॥

यदा ख्रिस्तीयधर्मस्य प्रारम्भो भूतलेऽभवत् ।
तदानीं भूरयो येषू प्रत्यरुन्धन् यहूदिनः ॥ ११९१ ॥
आदौ च ये जनास्तर्हि येश्वः शिष्यत्वमाश्रयन् ।
ते बाधिताः स्वदेशीयै र्बहून् क्लेशानभुञ्जत ॥ ११९२ ॥
यदा प्राचारि देशेषु धर्म्मोऽसौ यवनादिषु ।
तत्रापि तस्य मन्तारो नवा दुःखान्यभुञ्जत ॥ ११९३ ॥
इमाश्च तस्य मन्तॄणामादिमानां सहिष्णुताम् ।
विचार्य्यामुष्य धर्म्मस्य भवान् सत्यत्वमूहते ॥ ११९४ ॥
अमीषां त्वादिशिष्याणां दुःखभोगस्य सिद्धये ।
भवान् ख्रिस्तीयशास्त्रोक्तीरुपन्यस्यति केवलम् ॥ ११९५ ॥
अतः पृच्छामि शास्त्रेभ्यः ख्रिस्तीयेभ्यो विनाऽपरम् ।
प्रमाणमस्य सिद्ध्यर्थं दातुं किं शक्यते न वा ॥ ११९६ ॥

सत्यार्थ्युवाच ॥

आदौ यैर्बाधने धर्म्मः ख्रिस्तीयः प्रत्यरुध्यत ।
अमीषां निश्चयोऽनेकैः प्रमाणैरुपपाद्यते ॥ ११९७ ॥
किन्त्वत्र येन सुस्पष्टा भवतो बुद्धिरुद्भवेत् ।
तदर्थं किञ्चिदाख्यानं कथयामि यहूदिनाम् ॥ ११९८ ॥
श्रीयेश्वः स्वर्गमात् प्रायश्चत्वारिंशत्समान्तरे ।
व्यतीते रोमिणो देशं चम्पाऽऽक्रामन् यहूदिनाम् ॥ ११९९ ॥
तदीयां राजधानीञ्च परिवेष्ट्य स्वसेनया ।

तां दुर्गामपि भंक्त्वा च समूलामुदसादयन् ॥ १२०० ॥
अनेके विग्रहेऽमुष्मिन्नहन्यन्त यहूदिनः।
शेषास्त्वन्येषु देशेषु व्यकीर्य्यन्त क्वचित् क्वचित् ॥ १२०१ ॥
तन्मध्ये भूयसो येऽपि न विश्वस्य पुरातनम्।
स्वशास्त्रप्रोदितं धर्मं दम्भरासक्तचेतसः ॥ १२०२ ॥
अद्यापि प्राक्तनं धर्ममाचरन्तो निरन्तरम्।
तद्वंश्या भूयसो लोके विलोक्यन्ते यहूदिनः ॥ १२०३ ॥
तौरेताख्यादिशास्त्राणि प्राचीनानि तदन्तिके।
इब्रीयोक्तौ प्रपठ्यन्ते निपठ्यन्ते च सादरम् ॥ १२०४ ॥
तच्छास्त्रोक्तेषु वाक्येषु विश्वसन्तश्च तारकम्।
स्ववंशस्यागमिष्यन्तं प्रतीक्षन्तेऽधुनाऽपि ते ॥ १२०५ ॥
श्रीयेशूं स्वीयशास्त्रोक्तं नोररीकृत्य तारकम्।
तेऽस्मादन्यं भविष्यन्तमाशंसन्ते भ्रमान्विताः ॥ १२०६ ॥
अतस्तेऽद्यापि चेद् येशूं निरस्यन्ति यहूदिनः।
तदा तत्पितरस्तद्वत् तिरोऽकुर्वन्न संशयः ॥ १२०७ ॥
येशूमुद्दिश्य यं ते हि धारयन्ति दुराग्रहम्।
पितृभ्यस्तैरसौ स्वेभ्यः क्रमप्राप्तो न चान्यथा ॥ १२०८ ॥
अतः ख्रिस्तीयशास्त्रेषु यत् सर्वत्र यहूदिनाम्।
येशूं प्रत्युच्यते वैरं तस्य सत्त्वं सुनिश्चितम् ॥ १२०९ ॥
यहूदिभिन्नवंश्याश्च येऽभवन् यवनादयः।
ख्रिस्तीयान् नूतनांस्तेऽपि दुद्रुहुर्नात्र संशयः ॥ १२१० ॥

प्रवर्त्तयन्ति ये नूतं धर्मं प्रत्नं त्यजन्ति च ।
प्रायः सर्वत्र बाध्यन्ते प्रत्नधर्मानुगैरमी ॥ १२११ ॥
आदौ खिस्तीयधर्मस्य वर्त्तुतो जघटे तथा ।
इत्येतद् ग्रन्थकाराणां वाक्यैः सिद्ध्यति रोमिणाम् ॥ १२१२ ॥
किन्त्वस्मिन् विषये येन भवान् मन्येत निश्चयम् ।
तदर्थं कश्चिदेतर्हि वक्तुमर्हामि विस्तरम् ॥ १२१३ ॥
श्रीयेश्वः स्वर्गमादब्दा व्यतीयुः सप्ततिर्यदा ।
तदाऽऽसीत् विश्रुतः कश्चित् ताकिताख्यः प्रबन्धकृत् ॥ १२१४ ॥
सुख्यातो रोम्यवंशीयो विद्वान् गम्भीरधीरसौ ।
रोमीयाणां स्ववंश्यानां चरित्राणि प्रणीतवान् ॥ १२१५ ॥
प्रबन्धास्तत्कृतास्ते तु रोम्यायां रचिता गिरि ।
इदानीं भागतो लुप्ता भागतः सन्ति रक्षिताः ॥ १२१६ ॥
तदीयानां प्रबन्धानां भागो योऽद्यापि रक्षितः ।
तदन्तर्वक्ष्यमाणेयं ग्रन्थकर्त्रोच्यते कथा ॥ १२१७ ॥
व्यतीयुर्वत्सरास्त्रिंशद् येश्वः स्वर्गमनाद् यदा ।
तदाऽघटिष्ट तद् वृत्तं मयैतर्हि विवक्षितम् ॥ १२१८ ॥
तस्मिन् काले हि रोमायां महान् प्रज्वलितोऽनलः ।
दग्ध्वा चानेकगेहादि महाध्वंसकरोऽभवत् ॥ १२१९ ॥
अभिप्रायेण सम्राजो वह्निः प्रज्वलितस्तु सः ।
न चाकस्माद् बभूवेति केचिद् रोम्याः शशङ्किरे ॥ १२२० ॥
सम्राड् हि निष्ठुरो भ्रष्टो निरोन्नामा तदातनः ।

लीलाभि र्व्यसनैश्चापि सदा कालमयापयत् ॥ १२२१ ॥
इमां व्याख्यां पुरस्कृत्य पश्चात् तार्किकनिर्मितात् ।
ख्रिस्तीयोद्दिष्टवाक्यस्य सारमत्रोद्धराम्यथ ॥ १२२२ ॥ यथा ॥

रौम्यसाम्राज्यविषयकचरित्ररचकस्ताकित उवाच ॥

सम्राजा दाहिता रोमा त्विति शङ्का न चेष्टितैः ।
न वा दानादिभिस्तस्य परिहर्त्तुमशक्यत ॥ १२२३ ॥
निवर्त्तनाय शङ्कायाः ख्रिस्तीयाख्यजनेषु सः ।
दाहस्य दोषमारोप्य दृढैर्दण्डैः शशास तान् ॥ १२२४ ॥
अमी ख्रिस्तीयनामानो दुराचारस्य कारणात् ।
बभूवुर्गर्हिता लोके दण्डपात्राणि चासत ॥ १२२५ ॥
तस्याः ख्रिस्तीयसंज्ञायाः ख्रिस्तनामा प्रवर्त्तकः ।
तिबर्य्याभिख्यसम्राजः काले यो बुभुजे वधम् ॥ १२२६ ॥
निरुद्धोऽसौ त्वसद्धर्मः पुनरारभतैधितुम् ।
यहूदिनीवृतं व्याप्य रोममप्याजगाम च ॥ १२२७ ॥
ख्रिस्तीयान् आत्मनः केचित् स्वीकुर्वन्तस्तु दध्रिरे ।
अमीभिः सूचितोऽन्येषां महान् वर्गोऽप्यधारि च ॥ १२२८ ॥
अमी च नो तथा दाहरूपपातकहेतुना ।
यथा द्वेषेण मर्त्यानां निरनीयन्त दोषिणः ॥ १२२९ ॥
केचिच्छ्वभिर्व्यदीर्य्यन्त पशुचर्मभिरावृताः ।
अन्ये काष्ठेष्वनह्यन्त कीलच्छिन्नकराङ्घ्रिकाः ॥ १२३० ॥
तेषामन्ये त्वरालाक्तै र्वस्त्रै र्वेष्टितमूर्त्तयः ।

निशीथिन्यां प्रकाशार्थं प्राज्वल्यन्त क्षपामुखे ॥ १२३१ ॥
स्वयं सम्राडिमान् दण्डान् स्वेषूद्यानेष्वदर्शयत् ।
आदाय सारथेर्वेशं तत्र तिष्ठन् ददर्श च ॥ १२३२ ॥
आचारं तादृशं दृष्ट्वा लोकास्तद्दण्डभोक्तृषु ।
खिस्तीयेष्वन्वकम्पन्त दण्डयोग्येषु सत्स्वपि ॥ १२३३ ॥
अमीषां दोषिणां दण्डो न सामान्यहिताय हि ।
तस्यै क्रूरस्य सम्राजस्त्वकारीति जनै र्मतम् ॥ १२३४ ॥
सत्यार्थ्युवाच ॥
एतस्यास्ताकितोक्तायाः घटनाया विचारणात् ।
खिस्तीयानां चिरन्तानां दुर्दशा बुध्यते स्फुटम् ॥ १२३५ ॥
तद्धर्मं नूतनं दिष्ट्वा भिन्नधर्मानुयायिनः ।
तान् रोम्या दण्डयामासुरिति स्पष्टं प्रकाशते ॥ १२३६ ॥
यथा चामी निरोत्साहः सम्राजः समये दृढान् ।
क्लेशानभुञ्जतानेकान् तथा पूर्वं न संशयः ॥ १२३७ ॥
स ताकितस्च तान् भ्रष्टान् दण्डार्हांश्च ब्रवीति यत् ।
तस्माद् भवांस्तदाचारं भ्रष्टं भूतं न मन्यताम् ॥ १२३८ ॥
प्राज्ञोऽपि ताकितोऽसौ हि खिस्तीयानवधीरयन् ।
दुराग्रहेण पश्यंश्च तत्त्वं नान्वेष्टुमैहत ॥ १२३९ ॥
दुराग्रहाद् विना तत्त्वमन्वेषिष्यदसौ यदि ।
तदाचारं विनिर्णेतुमशक्ष्यत् तदा सुधिम् ॥ १२४० ॥

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ख्रिस्तीयांस्ताकितश्चैवद् निन्दन् भ्रष्टान् ब्रवीति यत् ।
तद्वाक्यमानात् तदाचारे कश्चन्नः कोपि नापतेत् ॥ १२४१ ॥
ख्रिस्तीयान् भिन्नधर्माणो रोमिणो यदनिन्दिषुः ।
तन्मात्राद् भ्रष्टता तेषां ख्रिस्तीयानां न सिद्ध्यति ॥ १२४२ ॥
लोका हि भिन्नधर्माणो द्वेषमात्रेण चोदिताः ।
परस्परं जुगुप्सन्त इति भूयो विलोक्यते ॥ १२४३ ॥
अस्मद्देशीयलोका हि शैवा निन्दन्ति वैष्णवान् ।
तथैव वैष्णवाः शैवानिति को वा न बोधति ॥ १२४४ ॥
ख्रिस्तीयानां सदाचारः प्रमाणैर्यदि सिद्ध्यति ।
तदा त्वयाय रोम्योक्तं नाहं मन्येय निन्दनम् ॥ १२४५ ॥

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नासंस्तु वस्तुता भ्रष्टास्ते ख्रिस्तीयास्तदातनाः ।
इत्यत्र श्रूयतां साक्ष्यं रोम्यस्यैकस्य शासितुः ॥ १२४६ ॥
आसीत् तदातनः कश्चित् प्लिनियाख्यो महाजनः ।
उक्तस्य ताकितस्यासौ वयस्यः सुप्रियोऽभवत् ॥ १२४७ ॥
अशीति वत्सराः येभ्यः ख्रिस्तमाद् व्यत्यगुर्यदा ।
तदा बिथुन्यदेशस्य सोऽधिष्ठाता न्ययुज्यत ॥ १२४८ ॥
ख्रिस्तीयान् प्राप सोऽनेकान् वसतस्तत्र नीवृति ।
तद्धर्मवर्द्धनात् प्रायो देवानां तत्यजेऽर्चना ॥ १२४९ ॥
परन्तु रोम्यसाम्राज्ये नूत्नधर्मनिषेधनात् ।

ख्रिस्तीयदेषिभिस्तेषामभियोगः प्रचक्रमे ॥ १२५० ॥
तथा तेष्वभियुक्तेषु सत्सु शासितुरन्तिके ।
किं तत्र कार्य्यमित्यस्मिन्विषये सन्दिदेह सः ॥ १२५१ ॥
विधेर्विना हि सामान्याद् मूलधर्मनिषेधकात् ।
ख्रिस्तीयोद्देशकः कोऽपि विहितो नाभवद् विधिः ॥ १२५२ ॥
तस्मादादेशमादित्सुः शासिता त्रिजियाभिधः ।
लिपिं त्रजाननामानं सम्राजं प्रति नुन्नवान् ॥ १२५३ ॥
सा पत्री रोमभाषायां लिखिताऽद्यापि रक्ष्यते ।
सम्राजा प्रेषितं तस्यास्चोत्तरं वर्त्तते तथा ॥ १२५४ ॥
ख्रिस्तीयान् प्रति यादृक्षं व्यवहार्षीत् स शासिता ।
इत्यस्य सारमादाय तत्पत्राद् व्याकरोम्यहम् ॥ १२५५ ॥
यथा । बिथुन्यप्रदेशस्य शासिता त्रिजियनामोवाच ॥
ख्रिस्तीयधर्मम्नृत्वाद् येऽभियुक्ता ममान्तिके ।
आनिन्यिरे जनास्तेषामर्थे तादृशमाचरम् ॥ १२५६ ॥
ख्रिस्तीया यूयमाहो किमिति तान् पृष्टवानहम् ।
तैः स्वीकृते त्वहं भूयो द्विरपृच्छं सतर्ज्जनम् ॥ १२५७ ॥
तथा कृते तु चेत् स्वव्याख्याः स्वस्मिन्नमी मते ।
तदाऽहमादिशं सद्यस्तदण्डः क्रियतामिति ॥ १२५८ ॥
यादृक् पन्थास्तदीयोऽस्तु हठयुक्तात् तथाप्यमी ।
स्वत्वलाद् दुर्दमाद् दण्डमर्हन्तीति मया मतम् ॥ १२५९ ॥
ख्रिस्तीयान् आत्मनोऽन्ये तु मोररीकृत्य वन्दनम् ।

मुदा दिवौकसां ज्ञात्वा खिष्टनामाप्यनिन्दिषुः ॥ १२६० ॥
खिष्टीया वस्तुतो ये तु सन्ति भृक्ताऽपि ते बलम् ।
देवानां वन्दनादीनि न कुर्वन्तीति कथ्यते ॥ १२६१ ॥

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खिष्टीयधर्म्मसम्बन्धमाचारं तद्विदां मुखात् ।
निश्चित्य तस्य वृत्तान्तमसावेवं न्यवेदयत् ॥ १२६२ ॥

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दोषस्तेषामियानस्ति यत् ते पक्षे निरूपिते ।
गीतेन सङ्गताः खिष्टं प्रशंसन्तीश्वरं यथा ॥ १२६३ ॥
न दुष्कृतस्य कस्यापि कृत्यै ते किन्तु सर्वथा ।
त्यागाय व्याजचौर्य्यादेः शापयन्ति परस्परम् ॥ १२६४ ॥
तथा कृते पृथग्भूय पुनः सायं च सङ्गताः ।
ते दोषवर्ज्जितं सर्वे सहृत् खादन्ति भोजनम् ॥ १२६५ ॥

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सर्वं तत्त्वञ्च जिज्ञासुः द्वे नार्य्यौ खिष्टसेविके ।
यन्त्रेण यातनार्थेन प्लिनियोऽसावपीडयत् ॥ १२६६ ॥
नार्य्यौ परीक्षिते ते तु तीव्रां भृक्ताऽपि वेदनाम् ।
कमप्यशुद्धमाचारं खिष्टीयैर्नाचितुः कृतम् ॥ १२६७ ॥
खिष्टीयानां वृथाभक्तिः कुत्सिता चामिताऽस्ति च ।
इत्येव शासिता मेने ज्ञात्वा नार्य्योः परीक्षणम् ॥ १२६८ ॥
सम्राजा स्थापितं धर्म्मं जनो नाङ्गीकरोति यः ।

स दण्डमर्हतीत्येतत् ज्ञिनियेाऽसावमन्यत ॥ १२६९ ॥
यां तथ्यामीश्वरस्यार्चामेकैको मन्यते पुमान् ।
तामेवार्हत्यनुष्ठातुमित्यसौ न व्यचारयत् ॥ १२७० ॥
केनाप्यस्वीकृतं धर्मं ग्राहयन्ति बलेन ये ।
तेऽन्यायमाचरन्तीति रोमीयैर्नं ह्यबुध्यत ॥ १२७१ ॥
अतः सद्बुद्धिहीनेाऽसौ ज्ञिनियाख्यः सुधीरपि ।
खिस्तीयं धर्ममाक्रुत्सत् खिस्तीयांश्च न्यपीडयत् ॥ १२७२ ॥
तथापि सर्वथा तेषामसौ कृत्वा परीक्षणाम् ।
कमप्यशुद्धमाचारं तैः कृतं न ह्यवाप्तवान् ॥ १२७३ ॥
भवान् खिस्तीयधर्मस्य तत्त्वं चेत्तु बुभुत्सति ।
तथा तदीयशास्त्राणि मनेा युक्त्या विचारयेत् ॥ १२७४ ॥
तथा कृते तु मार्गस्य खिस्तीयस्य पवित्रताम् ।
रोमीयेाक्तापवादानां मिथ्यात्वञ्च निभेात्स्यते ॥ १२७५ ॥
अन्यच्चैतस्य मार्गस्य भक्तानामनुयायिनाम् ।
आचारोऽपक्षपातेन भवता परिदृश्यताम् ॥ १२७६ ॥
ये ह्याचरन्ति तं मार्गं तन्मताविष्टचेतसः ।
अमीषामान्तरी शुद्धिः साधुता च प्रवर्द्धते ॥ १२७७ ॥
इदं तु नाममात्रेण मतं स्वीकृत्य भूरयः ।
यथार्हं नाचरन्तीति न तद् आपत्तिकारणम् ॥ १२७८ ॥
यतस्तत् सन्मतं यस्य नाविशेद् मनसेाऽन्तरे ।
कथं तस्माद् मतात् तस्य सिद्धिर्जायेत मानसी ॥ १२७९ ॥

बीजं छिन्नं छित्ता येन प्रविशेद् मृत्तिकान्तरे ।
फलं कदापि तद्बीजाद् नोद्भवेत् सत्तमादपि ॥ १२८० ॥
तथाच खीष्टधर्म्मार्थं ते खिष्टीयाः पुरातनाः ।
क्लेशानभुञ्जतेत्येतद् मम वादात् प्रतीयते ॥ १२८१ ॥
यतो यदर्थमीदृक्षानमी क्लेशानभुञ्जत ।
स येशूद्देशिवृत्तान्तस्तथ्यः स्याद् नात्र संशयः ॥ १२८२ ॥
यतो दण्डादयः क्लेशा भोक्तव्यास्सन्ति यत्कृते ।
कः प्राज्ञस्तादृशं मार्गमाश्रयेद् न परीक्ष्य तम् ॥ १२८३ ॥
तस्मात् खिष्टीयमार्गस्य प्रथमाः केऽनुगा दृढैः ।
प्रमाणैः साधितं प्राप्य तमगृह्णन्निति स्फुटम् ॥ १२८४ ॥

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चेत् कृष्णरामयोर्वार्त्ता पुराणोक्ता न वास्तवी ।
सुसंवादोदिता येश्वः कथा सत्या कुतो भवेत् ॥ १२८५ ॥
अत्युक्तया देवताबुद्धिश्चेदभूत् कृष्णरामयोः ।
येश्वोऽपि किं तथा नाभूदित्यपृच्छमहं पुरा ॥ १२८६ ॥
येश्वः कथा चरित्रेभ्यः प्रत्नेभ्यः कृष्णरामयोः ।
कया विभिद्यते रीत्या तद् भवान् व्याकरोत्विह ॥ १२८७ ॥

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कृष्णादिवर्णयित्रीभ्यः कथाभ्योऽसम्मता कथा ।
कया विभिद्यते रीत्या तदेतर्हि प्रपञ्चये ॥ १२८८ ॥
ये कृष्णरामयोर्लीला निबबन्धुरमूः कथाः ।

आसंस्ते विप्रजातीयाः सर्वे मान्याश्च भारते ॥ १२८९ ॥
यद्यद् देवार्चनोद्देशे ते बुधाः शिक्षयन्ति नः ।
तदेव मन्तुमर्हाम इति शूद्रादयोऽविदुः ॥ १२९० ॥
विकारम् आदितोऽसत्यं मतं प्राप्य शनैःशनैः ।
अन्यच्चैवेऽधरद् रूपमिति वादेऽयिमेऽब्रवम् ॥ १२९१ ॥
अस्मिन् देशे तथा या तु जघटे मतविक्रिया ।
तस्यास्तदातनः कोपि नाभवत् प्रतिबन्धकः ॥ १२९२ ॥
मतस्यासौ विकारो हि जायमानः क्रमात् क्रमात् ।
असत्यानां प्रधानानां हानेर्हेतुर्न भूतवान् ॥ १२९३ ॥
अतो यां यां मते विप्रा विक्रियामुदपादयन् ।
तामन्येऽप्यनुगास्तेषां लोपक्रुबाधया विना ॥ १२९४ ॥
किन्त्वस्मदीयधर्मादौ जघटे सर्वमन्यथा ।
लोका हि भूरयस्तस्य मतस्यासन् विरोधिनः ॥ १२९५ ॥
येषूद्दिष्टानि वृत्तानि ते द्विषः सूक्ष्मदृष्टयः ।
परीक्षाश्चक्रिरे सम्यग् विस्तरादब्रवं यथा ॥ १२९६ ॥

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प्राक्काले भूरयो बौद्धा न्यवसन्नत्र भारते ।
वैमत्यात् ते च विप्राणां भृशमासन् विरोधिनः ॥ १२९७ ॥
अतस्ते ब्राह्मणा मिथ्या कथाश्चेद् कृष्णरामयोः ।
प्रायोक्ष्यंस्तर्हि किं बौद्धा नाखण्डिष्यन्नमूः कथाः ॥ १२९८ ॥

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निःशङ्कं भूयसो बौद्धाः प्रामाख्यम भारते ।
ते श्रौतं प्राक्तनं धर्मं त्यक्त्वाऽन्यद् मतमाश्रयन् ॥ १२९९ ॥
मतानि ते तु विप्राणामपि खण्डितुमुद्यताः ।
मानं शक्तिश्च विप्राणां नहि भंक्तुमशक्नुवन् ॥ १३०० ॥
चिराद्धि ब्राह्मणाः पूज्या मताः सन्तोऽत्र नीवृति ।
स्वीयान् अन्यजातीयान् जनान् तेऽस्थापयन् वशे ॥ १३०१ ॥
अतो वेदान् विहायैके बौद्धा यद्यपि जज्ञिरे ।
तथाप्यन्ये तु विप्रेषु समास्थ्यन्त पूर्ववत् ॥ १३०२ ॥
इमे च विप्रपक्षीया जनाश्चैव तदात्मनाः ।
प्रामाण्यं पूर्ववत् तेषां बाडवानाममंसत ॥ १३०३ ॥
विप्राश्च याः कथा नूला देवानां समकल्पयन् ।
तास्तेषामनुगाः सर्वे स्वीचक्रुः श्रद्धया जडाः ॥ १३०४ ॥

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प्राक्काले ब्राह्मणान् पूज्यान् समन्यन्तान्यवर्णजाः ।
तेषां शुश्रूषवश्चासन्निति युष्माभिरुच्यते ॥ १३०५ ॥
बुद्धस्तु वैदिकं धर्मं द्विजानां च प्रधानताम् ।
उत्पाद्य खण्डितुं येते इति लोके प्रसिद्ध्यति ॥ १३०६ ॥
तथा भूते तु विप्राणामर्थलाभादरादिषु ।
अत्यन्ता हानिरुत्पन्ना भवेदत्र न संशयः ॥ १३०७ ॥
अतः पृच्छामि ते विप्राः शक्तिमन्तोऽभवन् यदि ।

तदा ते बौद्धधर्मस्य नाबाधन्त कुतो जनिम् ॥ १३०८ ॥
चेदन्यवर्णजा लोका ब्राह्मणानां वशेऽभवन् ।
ते भिन्नवर्णजास्तर्हि बौद्धधर्मं कुतोऽन्वगुः ॥ १३०९ ॥
नूत्नो धर्मो हि मर्त्यानां हानेर्हेतुर्यदा भवेत् ।
तदा तेऽस्यानुगान् दण्डै रुन्धन्तीत्यब्रवीद् भवान् ॥ १३१० ॥
ततो विप्रैः कृता बाधा बौद्धानाञ्च पराजयः ।
भवद्वादानुसारेण नूनमावश्यकोऽभवत् ॥ १३११ ॥
अतस्ते वस्तुतो विप्राः प्रबलाश्चेदवित्सत ।
दण्डैस्ते तर्हि बौद्धानां वर्द्धनं नारुधन् कुतः ॥ १३१२ ॥

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यामस्मिन्विषये शङ्कामधुना कुरुते भवान् ।
एतत् तस्याः समाधानं वक्ष्यमाणं निशाम्यतु ॥ १३१३ ॥
चेच्छक्ता ब्राह्मणास्तर्हि कुतः स्वेषां विरोधिनम् ।
बौद्धं ते नारुधन् मार्गमिति शङ्कितवान् भवान् ॥ १३१४ ॥
अत्रावधीयतामादौ ग्रन्थः कोपि न वर्त्तते ।
विश्वासार्हो यतस्तत्त्वं सम्यक् शक्येत वेदितुम् ॥ १३१५ ॥
यतो प्रत्नेषु बौद्धानां ग्रन्थेष्वद्यापि वर्त्तिषु ।
अर्थोऽत्युक्त्यान्वितो भूरिरसम्भावी च विद्यते ॥ १३१६ ॥
अतो विचार्य्य यामत्र बौद्धग्रन्थोदितां कथाम् ।
सम्भाव्यां प्रायशो यां तस्याः सारं वक्ष्यामि संक्षिपन् ॥ १३१७ ॥
प्रागासीच्छाक्यवंशीयो राजन्यो गौतमाभिधः ।

विरक्तोऽसौ च संसाराद् युवा सन्न्यासमग्रहीत् ॥ १३१८ ॥
गृहं स्वं पैतृकं त्यक्त्वा तत्त्वज्ञानपरायणः ।
स ख्यातान् ब्राह्मणान् भूरीन् तत्प्रान्तेराश्रयाऽऽश्रयत् ॥ १३१९ ॥
कैश्चिद् मतैस्तदीयैस्तु न सन्तुष्य स नूतनम् ।
श्रौताद् विलक्षणं धर्माद् बौद्धधर्म्ममतिष्ठिपत् ॥ १३२० ॥
नाना यद्यप्यपूर्वाणि प्रावर्त्तद् मतानि सः ।
लोके तथाप्यभीष्टानि नीचाचारापराणि तु ॥ १३२१ ॥
आवृत्तिर्जन्मनां यद्वद् वैप्रशास्त्रेषु कथ्यते ।
तथैव शाक्यसिंहोक्ते मतभेदेऽपि मन्यते ॥ १३२२ ॥
असौ च यानि नूतानि मततत्त्वान्यकीर्त्तयत् ।
तन्मध्ये कानिचिद् गाढं लोकाभीष्टान्यविन्दत ॥ १३२३ ॥
यतः पुनर्जन्मबन्धाद् मुक्ता भूत्वा समे जनाः ।
निर्वाणं शक्नुयुः प्राप्तुमित्यसौ गौतमोऽवदत् ॥ १३२४ ॥
मनुष्यैः सर्ववर्णीयै गन्तुं मुक्तिश्च शक्यते ।
न तल्लाभाय पाण्डित्यमुपेक्ष्यतेति चाब्रवीत् ॥ १३२५ ॥
सर्वैर्विना विशेषेण मुक्तिर्लभ्येति यद् मतम् ।
तद् नीचवर्णजैर्लोकैर्ग्राह्यमासीद् न संशयः ॥ १३२६ ॥
सदा स शाक्यसिंहस्य धर्माचारे परायणः ।
जितेन्द्रियत्वदानाद्यैः समान् प्रासादयज्जनान् ॥ १३२७ ॥
वाणीं त्यक्त्वा च शास्त्रीयां प्राकृतोक्त्याद्वजावसौ ।
लोकान् स्वधर्मतत्त्वानि शिक्षयामास पर्य्यटन् ॥ १३२८ ॥

तस्मादिष्टैः समाम्नष्टात्तदीयैरुपदेशनैः ।
अनत्या भूरयो लोका मतं तत्प्रोक्तमाश्रयन् ॥ १२२९ ॥
चिरात्तु शक्तिमन्तोऽपि पूजितास्त्वपि बाडवाः ।
वृद्धिं बौद्धस्य धर्मस्य रोद्धुं नैवाभवन् क्षमाः ॥ १२३० ॥
मते हि शाक्यसिंहोक्ते रताः साधारणा जनाः ।
अनेके तस्य धर्मस्य पक्षपातमकुर्वत ॥ १२३१ ॥
शाक्ये केचिच्च राजानः समासज्य तदातनाः ।
तद्धर्ममाश्रयन्नित्यं बौद्धग्रन्थेषु कथ्यते ॥ १२३२ ॥
अतः स्वमानसंहर्त्तॄन् बौद्धान् द्विष्टाऽपि बाडवाः ।
तद्धर्मवर्द्धनं रोद्धुं नाकल्पन्त तदातनाः ॥ १२३३ ॥
लोका यद्यप्यनेके तु बौद्धं पन्थानमन्वगुः ।
अन्ये तथापि विप्रेषु समासज्यन्त भूरयः ॥ १२३४ ॥
अमी च विप्रपक्षीया जना विप्रान् यथा पुरा ।
प्रामाणिकानमन्यन्त तथा पश्चादमंसत ॥ १२३५ ॥
शेषे गतेष्वनेकेषु वर्षाणां शतकेषु तु ।
सञ्जाताः प्रबलाः बौद्धान् निरास्यन् भारताद् द्विजाः ॥ १२३६ ॥

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स्वधर्मस्य किमप्यन्यदीश्वरोक्तत्वसाधकम् ।
प्रमाणं चेद् भवान् दित्सेत् तर्हि सम्प्रति दीयताम् ॥ १२३७ ॥

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भविष्यद्वादिनः प्रत्ना येभ्यो भाविनमागमम् ।

पुरा यत् प्रोपुरित्येतदन्यत् तन्मतसाधनम् ॥ १३३८ ॥
चिरं येषूङ्कवात् पूर्वं जाता देशे यहूदिनाम् ।
आचार्य्या विश्रुताः केचिदासन् मोसिपुरःसराः ॥ १३३९ ॥
ते चात्मनेश्वरीयेण बोधिता लोकतारकम् ।
कश्चित् प्रादुर्भविष्यन्तं महात्मानमवादिषुः ॥ १३४० ॥
अमुष्य तारकं भव्यमुद्दिशन्तः शुभप्रदम् ।
नाना चिह्नानि ते तस्मिन् भवितव्यान्यवर्णयन् ॥ १३४१ ॥
यथाऽसावमुके वंशे नगरे चोद्भविष्यति ।
भोक्ता च दुःखमित्यादि तेऽवदंस्तस्य विस्तरम् ॥ १३४२ ॥
आविर्भविष्यतस्त्रातु र्सख्यानि यदन्तरे ।
ते वर्णितानि ते ग्रन्थाः प्रख्यन्तेऽधुनावधि ॥ १३४३ ॥
तस्मिंश्च तारके यानि भवितव्यान्यवादिषुः ।
श्रीयेश्वि तानि चिह्नानि सङ्गृहीतान्यवित्सत ॥ १३४४ ॥
तस्मा चवल्तुता येषूरीश्वरीयमतावहः ।
त्प्रजाते ईश्वरस्त्राता चासीदित्युपपाद्यते ॥ १३४५ ॥
तदुद्देशे हि वाक्यानि यान्यूपुर्भव्यवादिनः ।
ते तानि माप्नकन् वक्तुमीश्वराद् बोधनाद् विना ॥ १३४६ ॥
उदर्कं योऽयतो ब्रूयादीश्वरेण न बोधितः ।
कदापि नात्र संसारे पुमांस्तादृगजायत ॥ १३४७ ॥
यश्चीश्वराज्ञया नृणां तारको निरदिश्यत ।
स येषूर्वस्तुतस्त्राता जगतः स्याद् न संशयः ॥ १३४८ ॥

परन्तु भव्यवक्तॄणामुक्तीरेतर्हि विस्तराद् ।
अहं न शक्नुयां वक्तुं वादसङ्कोचनेच्छया ॥ १३४९ ॥
अग्रे तु वादधारायां चेत् सुयोगमवाप्नुयाम् ।
तदा किञ्चित् तदुक्तीनां प्रदास्यामि निदर्शनम् ॥ १३५० ॥

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प्रभोर्येभ्यो भवानद्य यच्चरित्रमवर्णयत् ।
मनोयोगेन तत् सर्वमधुना श्रुतवानहम् ॥ १३५१ ॥
यं वादं तच्चरित्राणां विश्वास्यत्वस्य सिद्धये ।
भवान् प्रयुक्तवानस्ति मया सोऽपि विचारितः ॥ १३५२ ॥
तथा विचार्य्य शास्त्राणां खिस्तीयानां चिरन्तनाम् ।
सुसंवादोक्तवृत्तानां वास्तवत्वञ्च तर्कये ॥ १३५३ ॥
तथा तु स्वीकृते येभ्यः समर्थत्वेऽतिमानुषे ।
प्रामाण्यं तन्मतस्यापि सिद्धमापाततो भवेत् ॥ १३५४ ॥
आवां पुरा तु वादादावीश्वरोक्तत्वचिह्नयोः ।
द्वयोरपेक्षणीयत्वं शास्त्रेषूरर्य्यकुर्वहि ॥ १३५५ ॥
अपौरुषेयशक्तेस्तु स्थितिः शास्त्रप्रवर्त्तके ।
इत्याद्यं चिह्नमावाभ्यां येषूद्देशे विचारितम् ॥ १३५६ ॥
शास्त्रस्य सत्तमार्थत्वं यद् द्वितीयन्तु लक्षणम् ।
परीक्षा साम्प्रतं तस्य करणीयाऽवशिष्यते ॥ १३५७ ॥
सम्यक् खिस्तीयशास्त्रस्य येन कुर्य्यां परीक्षणाम् ।
तदर्थमत्र तस्यार्थं भवान् व्याकर्त्तुमर्हति ॥ १३५८ ॥

तथा सते तु तच्छास्त्रे शास्त्रप्रामाण्यसाधकम् ।
द्वितीयं लक्षणं प्राप्यमुत नेति स्फुटं भवेत् ॥ १३५९ ॥

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तौरेतादीनि शास्त्राणि यानि सन्ति यहूदिनाम् ।
अमीषा मीश्वरोक्तत्वमपि मन्यामहे वयम् ॥ १३६० ॥
स्वीयेभ्योऽनेहसः पूर्वमात्मनो विषये विभुः ।
यद् मर्त्येभ्यो ददौ ज्ञानं तत् तौरेतादिरूच्यते ॥ १३६१ ॥
तस्मिन् शास्त्रे यहूदीये स्वितीये येरितं मतम् ।
उद्धृत्य तत् समासेन यथाशक्ति निरूपये ॥ १३६२ ॥
अस्त्येक ईश्वरोऽनादिरात्मभूरप्रमेयधीः ।
असीमशक्तिकोऽनन्तः शुद्धसत्त्वो दयामयः ॥ १३६३ ॥
तमेकमन्तरा किञ्चिदप्यनादि न भूतवत् ।
स्वेच्छया स वस्तूनि सकलान्यसतोऽसृजत् ॥ १३६४ ॥
स विश्वपस्थितान् मूर्त्तान् पदार्थान् उदपादयत् ।
स प्रागविद्यमानानां स्रष्टा जीवात्मनामपि ॥ १३६५ ॥
स्वामी सृष्टेः स सर्वस्याः क्रमं बद्धा नियच्छति ।
दयालुरात्मना सृष्टाः प्रजाः सर्वा बिभर्त्ति च ॥ १३६६ ॥
स धर्माधर्मयोर्बुद्धिं येषु जीवेषु सृष्टवान् ।
अमीभिः सर्वदा धर्ममेव कार्य्यमपेक्षते ॥ १३६७ ॥
शुद्धेन चेतसा धर्ममनुतिष्ठन्ति चेदमी ।
तदा स्वयं स शुद्धात्मा तेषु सत्सु प्रसीदति ॥ १३६८ ॥

धर्मं त्यक्त्वा तु चेत् पापमाचरन्ति निरङ्कुशाः ।
तदा स तैरसन्तुष्टः शेषे दण्डं विधास्यति ॥ १३६९ ॥
एकं पुमांसमारम्भे स्त्रियञ्चैकां परेश्वरः ।
विधाय मङ्गलोद्याने निवासार्थमतिष्ठिपत् ॥ १३७० ॥
तौ चात्मदेहयोः सिद्धावीश्वरेण कृतावुभौ ।
समीशं सम्यगर्चन्तौ सुखमाद्यमवापतुः ॥ १३७१ ॥
इयं शुभा दशा काष्ठम् अचिरेण गताथ तु ।
तौ भ्रष्टा ह्यन्वयं भ्रष्टमुदपादयतां च्युताम् ॥ १३७२ ॥
सद्भवाद् येन रूपेण भ्रष्टत्वे तावपप्ततताम् ।
एतस्य विस्तरं शास्त्रादुद्धरामि यथाक्रमम् ॥ १३७३ ॥
आसीत् प्रतापवान् कश्चिद् दिव्यो दूतोऽनघः पुरा ।
भ्रष्टः स स्वेच्छया भूत्वा त्वीश्वरारिरजायत ॥ १३७४ ॥
स शैतानाभिधो दुष्टो नरपित्रोः सतीं दशाम् ।
विलोक्य मत्सरी नाशं तयोः सिद्धेरकल्पयत् ॥ १३७५ ॥
युवां मा फलमेकस्य द्रुविशेषस्य खादतम् ।
इत्येतदीश्वरो नृणां पितरौ शिष्टवानभूत् ॥ १३७६ ॥
आद्यां तौ चेत्तु भक्ष्यातां तदा नाशस्तयोर्भवेत् ।
इत्थं विचिन्त्य शैतानः स्त्रियमादौ व्यमोहयत् ॥ १३७७ ॥
स नागस्याकृतिं धृत्वा तस्याः पार्श्वं गतोऽब्रवीत् ।
फलस्य भक्षणाद् मृत्यु र्न भावी युवयोरिति ॥ १३७८ ॥
सा वाक्यैर्वञ्चिता तस्य निषिद्धं बुभुजे फलम् ।

पतिञ्च भोजयामास लोककल्याणकारिणी ॥ १३७९ ॥
परेश्वरीयमादेशं तथा भग्नवतोस्तयोः ।
सिद्धिर्न नाम तौ चोभौ दुष्टभावौ बभूवतुः ॥ १३८० ॥
स्वशिष्टेस्तादृशाद् भङ्गादप्रसन्नः परेश्वरः ।
तावादौ दम्पती भ्रष्टौ सुखोद्यानाद् निरस्तवान् ॥ १३८१ ॥

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दयालुरीश्वरः श्रेयः स्वप्रजानामभीच्छति ।
बलं छलञ्च दुष्टानां सद्यो भंक्तुञ्च कल्पते ॥ १३८२ ॥
अतः पृच्छामि दुष्टस्य शैतानस्य च्छलात् प्रभुः ।
न्वजातेः पितरौ कस्माद् न प्ररक्षितवानिति ॥ १३८३ ॥

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दयालुः सर्वशक्तिश्च नूनं सन् परमेश्वरः ।
प्रजानां सर्वथा स्वासां परमं हितमिच्छति ॥ १३८४ ॥
स सर्वशक्तिरैचिष्यद् यदि तर्ह्यादिमौ नरौ ।
शैतानस्यावितुं व्याजाद् अशकिष्यद् न संशयः ॥ १३८५ ॥
कस्माद्धेतोरसौ शक्तिं शैतानस्य निवारयन् ।
तयो र्न रक्षवान् पातमिति वक्तुं न शक्नुयाम् ॥ १३८६ ॥
त्रैलोक्यशासिताऽनन्तः सर्वज्ञस्वामुकाः क्रियाः ।
कस्मै करोति तत् तन्वी कथं विद्याद् न्वणां मतिः ॥ १३८७ ॥
किञ्चास्मिन्विषये शङ्कां यां भवानुदतिष्ठिपत् ।
तस्याः समाधिरस्माकं शास्त्रेषूक्तो न दृश्यते ॥ १३८८ ॥

ताद्दृशान् विषयान् गूढान् सम्यग् बोधितुमक्षमाः ।
अविद्ययैव सन्तुष्टाः स्थातुमर्हन्ति पण्डिताः ॥ १३८९ ॥
यद्यत् परेश्वरः कुर्य्यात् स्वेष्टेर्निर्वाहयन् क्रमम् ।
तत्सर्वं न्याय्यमेवात्र दृढा श्रद्धा विधीयताम् ॥ १३९० ॥
शङ्कां यत् कुर्वते लोकाश्चेश्वरीयेषु कर्मसु ।
अविद्या मानुषी हेतुर्नाधर्मैश्वरकर्मणाम् ॥ १३९१ ॥
इमां शङ्कां तु भावत्कीं सम्यग् हर्त्तुं न शक्नुवन् ।
तथापीषत् समाधानं तस्या विज्ञैः कृतं शृणु ॥ १३९२ ॥
स्वतन्त्रः शक्नुवन् धर्ममथवाऽधर्ममेषितुम् ।
मनुष्यः शक्नुयाच्छ्लाघां किंवा निन्दनमर्हितुम् ॥ १३९३ ॥
अस्वच्छन्दोऽक्षमो धर्ममथवाऽधर्ममेषितुम् ।
नरो न शक्नुयाच्छ्लाघां न वा निन्दनमर्हितुम् ॥ १३९४ ॥
अशक्तो ह्यन्यथा कर्त्तुम् आवश्यात् कोऽपि सत्क्रियाम् ।
येदिच्छेत् तर्ह्यसौ विद्वन् न प्रशंसोचितो भवेत् ॥ १३९५ ॥
अशक्तस्त्वान्यथा कर्त्तुम् आवश्यात् कोऽपि कुक्रियाम् ।
येदिच्छेत् तर्ह्यसौ तद्वद् न भवेद् निन्दनोचितः ॥ १३९६ ॥
अस्वच्छन्दस्तु यो लोकः सदसत् कर्त्तुमक्षमः ।
कथं स सद्गुणैर्हीनो जडाद् यन्त्राद् विशिष्यते ॥ १३९७ ॥
मया विवक्षितोऽर्थस्तु येन सम्यक् स्फुटो भवेत् ।
तदर्थमत्र दृष्टान्तं कथयिष्यामि कृत्रिमम् ॥ १३९८ ॥
पर्वाह एकदा कश्चिज्जनो बालौ निजौ सुतौ ।

गृहाद् युवां न निर्यातमद्य आपीत्यमादिशत् ॥ १३९९ ॥
कनीयान् बालकस्तासां येन भंक्तुं न शक्नुयात् ।
तदर्थमौषधं किञ्चिच्छ्रियुक्तमपाययत् ॥ १४०० ॥
आसीत् तस्येष्टभी शक्तिस्तस्य पानेन मोहिताः ।
सोऽकाण्डगृहातुरादेशाद् नाशक्नभ्यर्थयितुम् ॥ १४०१ ॥
अतोऽसावौषधं पीत्वा स्वतत्त्वेन वर्जितः ।
पित्राज्ञापूजनादन्यद्देवितुं नैव शक्तवान् ॥ १४०२ ॥
परन्तु ज्यायसः सूनोः भावमिच्छन् परीक्षितुम् ।
स्वतन्त्रं तं गृहे त्यक्त्वा तत्पिता निर्ययौ स्वयम् ॥ १४०३ ॥
आज्ञप्तौ तौ यथा पित्रा तथा सम्यगन्वतिष्ठताम् ।
तथा तु कुर्वतोरेको ज्यायान् स्वाधीनितोऽभवत् ॥ १४०४ ॥
लीलां हि शक्नुकामोऽपि स्वं नियच्छन् कुतूहलम् ।
स ज्यायान् बालको गेहात् स्वतन्त्रोऽपि न निर्ययौ ॥ १४०५ ॥
गृहान्तः स्वेच्छया स्थातुं बहिर्गन्तुञ्च शक्नुवन् ।
नियच्छन् स्वामसाविच्छां पितुराज्ञामपूजयत् ॥ १४०६ ॥
पितृनिष्ठात्त्वन्यथा कर्तुमेषितुं वा न शक्नुवन् ।
कनीयान् स्वाधनं नार्हद् आज्ञां यद्यपि नाभनक् ॥ १४०७ ॥
तस्य स्वातन्त्र्यहीनस्य निष्क्रमो न ह्यभूद् वशे ।
आवश्यादेव गेहान्तरसौ तस्थौ न चान्यथा ॥ १४०८ ॥
स्वच्छन्दः स्वेच्छया युक्तश्चभविष्यदसौ यदि ।
तदा कदाचिदादेशं भङ्क्त्वैष्यद् गृहाद् बहिः ॥ १४०९ ॥

अतः कनीयसस्तस्य न सञ्जाते परीक्षणे।
पित्राज्ञापूजकः सोऽभूदुत नेति न सिद्ध्यति ॥ १४१० ॥
तस्मात् स्वच्छन्दताऽभावाद् आदेशस्याप्यभञ्जकः।
प्रशंसाभाजनं नासीद् न च निन्दनभाजनम् ॥ १४११ ॥
उक्तो ज्यायान् सुतः पित्रा स्वतन्त्रस्तत्यजे यथा।
तज्जातेः पितरौ तद्वत् स्वच्छन्दावीश्वरो व्यधात् ॥ १४१२ ॥
तावाज्ञामैश्वरीं मन्तुं किंवा भंक्तुमशक्नुताम्।
धर्माधर्मावुभौ कर्त्ता तयोरिच्छा वशेऽकरोत् ॥ १४१३ ॥
तथा तु सत्यमू धर्मे स्थिरावस्थास्यतां यदि।
श्लाघामार्हिष्यतां तर्हि धर्मं कृत्वा स्वयेच्छया ॥ १४१४ ॥
तौ त्वीश्वरीयमादेशं यदभंक्तां स्वयेच्छया।
तस्माद् निन्दोचितौ भूत्वा दण्डनीयौ बभूवतुः ॥ १४१५ ॥
तौ त्वाज्ञाभञ्जनं कृत्वा कामं धर्मादपश्यताम्।
न तस्मादीश्वरे किञ्चिदपि दूषणमापतेत् ॥ १४१६ ॥

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अस्तु त्वं स्वेच्छया तद्वद् नरपित्रोरवाप्तयोः।
ततस्तयोः कथाशेषं भवानाख्यातुमर्हति ॥ १४१७ ॥

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तावाज्ञामैश्वरीं भंक्त्वा दुष्टभावौ बभूवतुः।
तौ धर्मं पूर्ववत् सम्यङ् नाशक्नुतामाचरितुं क्षमौ ॥ १४१८ ॥
आचारो बाह्यतः शुद्धो विश्वतामाश्च कर्मणाम्।

बाह्यीकाऽनुष्ठितिर्विदन् सत्यं धर्मो न विद्यते॥ १४१९ ॥
शुद्धेन चेतसा सर्वान् धर्मान् सम्यक् करोति यः ।
स एको धार्मिको लोकः परः कोऽपि न धार्मिकः ॥ १४२० ॥
येषां येषां तु धर्माणामाचाराद् ईश्वराज्ञिके ।
नरः स्याद् धार्मिकः सम्यक् तान् ब्रवीमि समासतः ॥ १४२१ ॥
तत्रादावीश्वरे प्रीतिः कर्त्तुं सर्वाधिकाऽर्हते ।
सर्वेषामीश्वरः प्रेम्णो विषयाणां हि सत्तमः ॥ १४२२ ॥
स कर्त्ता पालकः स्वामी विश्वेषां जीविनामपि ।
अतः प्रधानतस्तस्मिन् प्रेतुमर्हन्ति मानुषाः ॥ १४२३ ॥
यादृक् परैर्जनैः कार्य्यमभीच्छन्त्यात्मनः प्रति ।
तादृक् तान् प्रति कर्त्तव्यमिति धर्मोऽपरो महान् ॥ १४२४ ॥
न्यायं सत्यं कृपां प्रीतिम् अन्ये मय्याचरन्त्विति ।
इच्छन्ति मानुषाः सर्वे आत्मकल्याणतत्पराः ॥ १४२५ ॥
अतः सत्यं कृपां प्रीतिं न्यायमन्याञ्जनान् प्रति ।
मनुष्याः सर्वदा कुर्य्युरिति धर्मोऽवश्यकः ॥ १४२६ ॥
यस्त्वेतान् निखिलान् धर्मान् सम्यङ् नित्यञ्च नाचरेत् ।
चित्तेन कर्मणा वाचा स पुमान् नास्ति धार्मिकः ॥ १४२७ ॥
धर्मस्य तादृगाचारी कुत्र लोके तु दृश्यते ।
आचारेणाखिला दुष्टा बाह्यीकेनान्तरेण च ॥ १४२८ ॥
असंख्यानीश्वरो दोषान् यस्मिन् मर्त्ये न पश्यति ।
संसारे तादृशो नास्ति न कदापि बभूव वा ॥ १४२९ ॥

त्वजाते दुर्दशा तादृक् कुतो जातेति चेद् भवान् ।
पृच्छेत् तर्ह्युत्तरं दद्यां पितृप्राप्ताऽस्त्यसाविति ॥ १४३० ॥
त्वजातेः पितरावाद्यौ यदेशस्य बभञ्जतुः ।
तयोस्तदाऽऽन्तरो भावो दृढं दुष्टत्वमाप्तवान् ॥ १४३१ ॥
यादृशौ पितरावास्तां तादृक् सन्ततिरप्यभूत् ।
दुष्टाद् द्रुमात् फलं भद्रमत्यस्तुं न हि शक्नुयात् ॥ १४३२ ॥
तस्मादेवादिमाद् युग्मात् सर्वदेशनिवासिनः ।
मनुष्याः सर्ववंशीयाः पारम्पर्य्येण जज्ञिरे ॥ १४३३ ॥
यो दोषस्त्वाद्ययोः पित्रोः स्वभावे प्राविशत् तदा ।
स तद्वंशोद्भवान् व्याप्नोत् क्रमप्राप्तोऽखिलान् जनान् ॥ १४३४ ॥
स्वादेशानादराद् हेतोरसन्तुष्टः परेश्वरः ।
तौ स्त्रीनरौ सुखोद्यानाद् निरासेत्यमभाषयम् ॥ १४३५ ॥
प्रसूतिवेदना नार्य्या भुज्यतां पतिनिघ्नया ।
श्रमो मृत्युश्च पुंसेति तद्गतिं निर्णिनाय च ॥ १४३६ ॥
निराशौ तौ तु माभूतां भाविन्या दुर्मतेर्भयात् ।
तस्मै तौ सान्त्वयन्नेवं नागं शेपे परेश्वरः ॥ १४३७ ॥

परमेश्वर उवाच ॥

इदं यतोऽकरोः कर्म्म तस्माच्छप्ततमोऽभवः ।
त्वं तुन्दगश्च सञ्जातो धूलिमत्स्यसि सर्वदा ॥ १४३८ ॥
मिथो वैरं विधास्यामि तव नार्य्याश्च वंशयोः ।
स हन्ता ते शिरस्त्वञ्च तस्य पार्ष्णिं हनिष्यसि ॥ १४३९ ॥

सत्यार्थुवाच ॥

स्वजातेस्तारकः कश्चित् शैतानस्य पराक्रमम् ।
आयाति भंक्तुमित्यर्थं तस्य वाक्यस्य मन्महे ॥ १४४० ॥
स्वजातेराद्ययोः पित्रोरक्तात् भ्रंशादनन्तरम् ।
तदीया सन्ततिर्जन्ने वर्द्धितुञ्च प्रचक्रमे ॥ १४४१ ॥
यत्तदीयेषु शास्त्रेषु स्वजाते यावती कथा ।
उक्ताऽस्ति तावतीं वक्तुमप्रसङ्गाद् न शक्नुयाम् ॥ १४४२ ॥
स्वजातेर्यत्तु वृत्तान्तं प्रसङ्गान्वितमाप्नुयाम् ।
एतावन्मात्रसारांशं कथयिष्यामि संक्षिपन् ॥ १४४३ ॥
वृद्धायां लोकसंख्यायां पातकं भृशमैधत ।
बलात्कारादिभिर्दोषैर्मेदिनी पर्य्यपूर्य्यत ॥ १४४४ ॥
अमीषामीश्वरो दण्डं विनिर्णीय दुरात्मनाम् ।
जलाप्लावेन घोरेण भूयांल्लोकाननाशयत् ॥ १४४५ ॥
नोहाख्यः केवलः साधुः परिवारान्वितः क्षयात् ।
विशालामाश्रितो नावं धर्म्महेतोररक्ष्यत ॥ १४४६ ॥
तत्पश्चाच्छोषिताम्भस्सु नोहसूनुत्रयोद्भवः ।
स्ववंशो वर्द्धितुं मह्यां विस्तर्तुञ्च प्रचक्रमे ॥ १४४७ ॥
आदौ तदातना लोकाः सत्यं केवलमीश्वरम् ।
पितरौ शिक्षया ज्ञात्वा तस्यैवार्च्चनमाचरन् ॥ १४४८ ॥
शनैस्त्वेकस्य सेव्यस्य सेवनं तत्यजुर्नराः ।
नाना देवांश्च देवीश्च सेवितुं प्रारभन्त च ॥ १४४९ ॥

गर्ह्याभिः कुत्सितान् देवान् पूजयन्तश्च रीतिभिः ।
आचारे मानुषाः प्रायः सर्वेऽदुष्यंस्तदातनाः ॥ १४५० ॥
तथा क्षीणस्य धर्मस्य पुनर्वृद्ध्यर्थमीश्वरः ।
दयालुरात्मनो ज्ञानं स्वभ्यः प्राकाशयत् पुनः ॥ १४५१ ॥
इब्राहीमाभिधं साधुं स्वदेशादाह्वयन् प्रभुः ।
यं निर्देक्ष्यामि तं देशमन्यं याहीत्युवाच तम् ॥ १४५२ ॥
स आश्रमैश्वरीं प्राप्य निजं त्यक्त्वा निकेतनम् ।
देशं गतः कनानाख्यं तत्रोवास स्त्रिया सह ॥ १४५३ ॥
सता श्रद्धालुना तेन साकं संविदमीश्वरः ।
कृत्वा नाना वरांस्तस्मै प्रतिशुश्राव सत्तमान् ॥ १४५४ ॥
वृद्धश्च वृद्धपत्नीकं निरपत्यमुवाच तम् ।
महावंशस्य कर्तारं सूनुं ते स्त्री सविष्यते ॥ १४५५ ॥
अस्मिन् निवासयिष्यामि देशेऽसंख्यं तवान्वयम् ।
स्वजातिस्त्वत्कुलद्वारा कृत्स्ना चाप्स्यति मङ्गलम् ॥ १४५६ ॥
स्वजातिमङ्गलोद्देशी योऽयमैशः प्रतिश्रवः ।
सोऽव्यक्तार्थोऽपि सन् येश्वा कार्य्यं ज्ञापमसूचयत् ॥ १४५७ ॥
अपत्योद्देशिनी शीघ्रं प्रतिज्ञा सिद्धिमाप तु ।
दम्पत्यो र्वृद्धयोः सूनुरचिरेणोदपादि च ॥ १४५८ ॥
इब्राहीमोद्भवात् तस्मात् इसहाकाभिधात् सुतात् ।
याकोबनामकः पुत्रस्तत्पश्चादुदपद्यत ॥ १४५९ ॥
ततःपरश्च याकोबात् पुत्रा द्वादश जज्ञिरे ।

वंशाश्च द्वादशामीभ्यः सम्बभूवुर्यहूदिनाम् ॥ १४६० ॥
ततो जाते तु दुर्भिक्षे स याकोबः सुतैर्वृतः ।
स्वजन्मनीवृतं त्यक्त्वा मिसरं देशमाययौ ॥ १४६१ ॥
तद्देशे तस्य वंशे तु शनैरत्यन्तमेधिते ।
तं तन्नत्योऽधिपो गाढमुपद्रोतुं प्रचक्रमे ॥ १४६२ ॥
तांल्लोकांस्त्वात्मनाऽभीष्टाननुद्दिधीर्षुः परेश्वरः ।
तेषां नेतारमाचार्य्यं मोसिसंज्ञं नियुक्तवान् ॥ १४६३ ॥
अपौरुषेयसामर्थ्यमीश्वरात् प्राप्तवानसौ ।
उत्पातैर्भीषणैर्लोकान् मिसरीयान् व्यसिस्मियत् ॥ १४६४ ॥
तस्माद्देशात् स्वजातीयांल्लोकान् नीत्वा च विक्रमी ।
स शैलम् आरबे देशे सीनायाभिधमानयत् ॥ १४६५ ॥
भीमेन तेजसा तत्र दर्शनं ददरीश्वरः ।
मोसिं धर्मं यहूदीयैरनुष्ठेयमशिक्षयत् ॥ १४६६ ॥

वेदविद्वानुवाच ॥

योऽसौ यहूदिनां धर्म ईश्वरेण व्यधीयत ।
तदीयं विस्तरं कञ्चिज् ज्ञातुमिच्छामि सम्प्रति ॥ १४६७ ॥
विशेषः कीदृशो विज्ञ तस्य धर्मस्य भूतवान् ।
असौ किं विद्यते धर्माद् येशवीयाद् विलक्षणः ॥ १४६८ ॥

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एकस्मादीश्वरात् सत्यादन्यः पूज्यो न विद्यते ।
इत्याज्ञा मोसशास्त्रस्य मुख्यमस्ति विशेषणम् ॥ १४६९ ॥

तच्छास्त्रे विविधो धर्मः पशुयागादिरुच्यते।
किन्त्वस्य विस्तरं सर्वमत्र वक्तुं न शक्नुयाम्॥ १४७०॥
यस्तत्रादिश्यते शास्त्रे बहुरूपः क्रतुक्रमः।
स पापस्मारणार्थाय परेशेन व्यधीयत॥ १४७१॥
पशूनां पातितं रक्तं पापं हर्तुं न कल्पते।
बलिस्ततोऽधिको नृणामुद्धृत्यर्थमपेक्ष्यते॥ १४७२॥
यो नृणां मुक्तये येश्वा कार्य्योऽभूदात्मनो बलिः।
तस्यैव सूचकोऽकारि मोस्यादिष्टो मखक्रमः॥ १४७३॥
अमुं धर्मञ्च मोस्युक्तम् अल्पस्थायित्वशालिनम्।
न नित्यस्थायिनं भव्यं निर्ममाय परेश्वरः॥ १४७४॥
पिता बालं यथा शास्ति शिक्षया बालयोग्यया।
तथा मोसेन शास्त्रेण यहूदीयानशात् प्रभुः॥ १४७५॥
यतस्तदातनास्सर्वे यहूदीयादयो नराः।
ज्ञानस्य पक्वतां नापुरपरिष्कृतबुद्धयः॥ १४७६॥
लोके नाना तु विद्यायां प्रवृद्धायां क्रमात् क्रमात्।
मनुष्याः साक्षराः शेषे बुद्धिमन्तश्च जज्ञिरे॥ १४७७॥
तथा ख्रिस्तीयधर्मस्य ग्रहणार्हे नरान्वये।
सञ्जाते ईश्वरो धर्मं येश्वीयमतिष्ठिपत्॥ १४७८॥

वेदविद्वानुवाच॥

विशेषान् मोसशास्त्रस्य तथा व्याहृतवान् भवान्।
कथाप्रबन्धमेतर्हि सन्तनोतु ततःपरम्॥ १४७९॥

सत्यार्थवाच ॥

स मोसिरब्रवीदेवम् ईश्वरोऽन्यं मया समम् ।
वंशे युष्माकमाचार्य्यं पश्चादुत्पादयिष्यति ॥ १४८० ॥
यद्यत् स आदिशेद् युष्मांस्तत् सर्वं कर्त्तुमर्हथ ।
यो यश्च तं न मन्येत स उच्छिन्नो भवेदिति ॥ १४८१ ॥
उदर्कदर्शिनो मोसेरस्मिन् वाक्ये समागमः ।
यीशोः सूच्यते भद्र इति मन्यामहे वयम् ॥ १४८२ ॥
ततः कनाननामानं देशमीश्वररक्षिताः ।
प्राप्तास्तदनन्तरे वस्तुं प्रारभन्त यहूदिनः ॥ १४८३ ॥
इत्थं परेश्वरोऽध्यैषीद् पुण्ये वंशे यहूदिनाम् ।
मज्ज्ञानं निर्मलं तिष्ठेत् पविचा च मदर्चना ॥ १४८४ ॥
इतश्चान्येषु लोकेषु क्रमशस्तत्कृतेष्वपि ।
सद्धर्मस्यामला दीप्तिः सर्वतो व्याप्नुयादिति ॥ १४८५ ॥
यहूदिनः कृतघ्नास्तु कृपालुपरमीश्वरम् ।
विहाय कुत्सितान् देवान् भूरीनारेभिरेऽर्चितुम् ॥ १४८६ ॥
यदा तु ते तथा भ्रष्टाः परमेश्वरमत्यजन् ।
तदा ते तेन सन्त्यक्ताः पेतुर्नाना विपत्तिषु ॥ १४८७ ॥
यदा च ते निजाहोषादनुतप्य परेश्वरम् ।
भूयोऽर्चंस्तदसौ भूयस्तान् प्रसादेन दृष्टवान् ॥ १४८८ ॥
सन्मार्गाद् भ्रश्यतां तेषां नीतये च स ईश्वरः ।
आचार्य्यान् प्रेरयद् भूरीन् आत्मप्रासनवाहकान् ॥ १४८९ ॥

ते सन्त्वेश्वरे भक्तिं मानुषान् प्रत्यनुग्रहम् ।
न्यायं सारल्यमन्यांश्च धर्मान् श्रुत्वानुपादिशन् ॥ १४९० ॥
विश्वेश्वरीयनिःश्वासाद् सम्भूयोदर्कवेदिनः ।
ते पश्चाद्भाविनीर्वार्त्ताः पूर्वतः समसूचयन् ॥ १४९१ ॥
प्रायश्च ते समे कञ्चिल्लोकत्रातारमद्भुतम् ।
लोके प्रादुर्भविष्यन्तमुल्लसन्तो न्यवेदयन् ॥ १४९२ ॥
आसीद् यहूदिनां राजा दाविदाख्यश्चिरन्तनः ।
रणे वीरश्च भक्तश्च परमेशस्य सेवकः ॥ १४९३ ॥
असौ स्ववंश्यभूपालनित्यस्थायित्वसूचिकाम् ।
प्रतिज्ञामीश्वरादेतां वक्ष्यमाणामवाप्तवान् ॥ १४९४ ॥
यथा ॥ वंशस्ते शाश्वतं स्थाता सदा राज्यञ्च तावकम् ।
सिंहासनञ्च ते नित्यं दृढीभूतं भविष्यति ॥ १४९५ ॥
तया प्रतिज्ञया विद्वन् गूढया जगतीपतेः ।
येश्वः प्रादुर्भवं भव्यं सूचितं मन्महे वयम् ॥ १४९६ ॥
भ्रष्टा भूत्वा हि राजानो मानुषा दाविदुद्भवाः ।
विपत्तौ पतिता राज्यादच्यवन्त यहूदिनाम् ॥ १४९७ ॥
श्रीयेशूरैश्वरः संस्तु दाविद्वंशेऽवतीर्णवान् ।
पुनश्च स्वर्गमारूढो लोकानामीश्वरोऽभवत् ॥ १४९८ ॥
तस्मात्तु दाविदोऽब्दानां गते सार्द्धशतद्वये ।
इशायनामकः ख्यातो विविदे भव्यवाचकः ॥ १४९९ ॥
स साधुरैश्वरालोकद्योतितान्तरलोचनः ।

यीयेष्वो भाविनं पश्यन् महिमानमवर्णयत् ॥ १५०० ॥

इषाय उवाच ॥

अस्मभ्यं जायते तोकमस्मभ्यं दीयते सुतः ।
धुरं राजाधिकारस्य यः स्वस्कन्धे धरिष्यति ॥ १५०१ ॥
स बालकोऽद्भुतो मन्त्री शक्तिमान् परमेश्वरः ।
नित्यः सन्धीश्वरश्चेति नामभिः कीर्त्तयिष्यते ॥ १५०२ ॥
दाविद्राजासनस्थस्य तस्य राज्यं सदेधिता ।
सन्धायां न्यायधर्माभ्यां दृढीभूतं सनातनम् ॥ १५०३ ॥

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पुनश्च भाविनीं वार्त्तां व्यतीतामिव वर्णयन् ।
इषायस्तस्य मर्त्यार्थं दुःखभोगमकीर्त्तयत् ॥ १५०४ ॥
भविष्यद्वादिनस्तस्य वाक्यमेतत् समुद्धरन् ।
तत्सारमात्रमेतर्हि व्याकरिष्यामि संक्षिपन् ॥ १५०५ ॥

यथा ॥ इषाय उवाच ॥

आसीत् स क्लेशभाग् दुःखी मानुषैश्च तिरस्कृतः ।
किन्त्वस्मदीयमेवासौ सन्तापं भुक्तवानभूत् ॥ १५०६ ॥
स ईश्वरेणाहतः क्लिष्टश्चेत्यस्माभिरमन्यत ।
परन्त्वस्माकमेवाघुःकारणात् सोऽभ्यहन्यत ॥ १५०७ ॥
तद्भुक्तैस्ताडनैः स्वास्थ्यं वयं येन लभेमहि ।
तदर्थं दण्डनं तेन बभुजे नः शुभावहम् ॥ १५०८ ॥
स्वमार्गगामिनः सर्वे वयं भ्रान्ता बभूविम ।

परन्तु दण्डमस्माकमीश्वरोऽमुमभोजयत् ॥ १५०९ ॥
तीव्रं क्लिष्टोऽप्यसौ सेहे न च किञ्चिदभाषत ।
बधाय नीयमानोऽविरिव तस्थौ स नीरवः ॥ १५१० ॥
बलेन मारितः प्राणान् सोऽत्यजत् परपापभुक् ।
स्वयं च दोषिणां मध्ये दोषहीनोऽप्यगण्यत ॥ १५११ ॥
आत्मानं बलिमुत्सृज्य दुःखभोगादनन्तरम् ।
स्वजन्यमन्वयं पश्यन् चिरजीवी स तप्स्यति ॥ १५१२ ॥
मदीयो धार्मिको भृत्यः परकिल्बिषवाहकः ।
स्वस्य ज्ञानेन भूयिष्ठान् नरान् शुद्धान् विधास्यति ॥ १५१३ ॥
अतो भागं प्रदास्यामि तस्मै सार्द्धं महात्मभिः ।
वीरैर्महाबलैः साकमसौ लोप्त्रं विभक्ष्यति ॥ १५१४ ॥

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भविष्यद्वादिनो वाक्यमेतत् ख्रिस्तस्य मृत्युना ।
सम्यक् सिद्धं बभूवेति मम बुद्धौ न संशयः ॥ १५१५ ॥
इषायो यादृशं दुःखं नरत्रातुरवर्णयत् ।
तादृक्त्वं बुभुजे येषू बलिर्भूत्वा नृणां कृते ॥ १५१६ ॥
परन्तु सम्यगेतस्य निश्चयाय स्वयं भवान् ।
येष्वो बधस्य वृत्तान्तं सुसंवादोदितं पठेत् ॥ १५१७ ॥
इषायात् परमन्यश्च मीकाख्यो भाविवाचकः ।
एवं येष्वो भविष्यन्तीं जन्मपल्लीमसूचयत् ॥ १५१८ ॥

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हे त्वं यहूददेशीये पुरि बेथ्लहम् एफ्रते ।
यहूदस्य सहस्रेषु किं लघुत्वेन गण्यसे ॥ १५१९ ॥
*इस्रायेलाधिपो भावी त्वन्मध्याद् निःसरिष्यति ।
परन्तु पूर्वतोऽप्यासीदनादिस्तस्य निःसृतिः ॥ १५२० ॥

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येशूस्तु वस्तुतः पुर्य्यां मीकोक्तायामजायत ।
इत्येतत् तस्य वृत्तान्तात् सुसंवादोदितात् स्फुटम् ॥ १५२१ ॥
अमुष्य भाविनस्त्वातु विषयेऽन्यानि कानिचित् ।
वाक्यानि भव्यवक्तृृणां ग्रन्थेषूक्तानि बोधतु ॥ १५२२ ॥
परन्तु विस्तराद् भीत्वा तान्युद्धर्त्तुं न शक्नुयाम् ।
जिज्ञासुश्चेद् भवांस्तर्हि स्वयमन्यत्र पश्यतु ॥ १५२३ ॥
ते भव्यवादिनः सर्वे श्रीयेश्वो जन्मनः पुरा ।
चिरं बभूवुरित्यत्र कापि शङ्का न विद्यते ॥ १५२४ ॥
भविष्यदुक्तयस्तेषां यत्र सन्ति समर्पिताः ।
स ग्रन्थसंग्रहो येश्वश्चिरं पूर्वमरच्यत ॥ १५२५ ॥
असौ च भव्यवक्तृृणां सम्पूर्णा ग्रन्थसंहिता ।
इब्रीयायां कृता वाण्यां प्रचलत्यधुनावधि ॥ १५२६ ॥
येश्वः प्रादुर्भवात् पूर्वं प्रायो वर्षशतत्रये ।

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* इस्रायेलेति शब्दो यहूदिवंशीयलोकबोधको ज्ञेयः ॥

ज्ञात्वा व्याकारि यावन्यां वाण्यां सा ग्रन्थसंहिता ॥ १५२७ ॥
अतस्ते भव्यवक्तारस्थिरं येष्वो जनेः पुरा ।
उत्पत्तिं भाविनीं तस्य प्रोचुरत्र न संशयः ॥ १५२८ ॥
वार्त्तांस्तु भाविनीस्तदीश्वराद् बोधनाद् विना ।
नरो नैकोऽपि जानाति न कदापि विवेद वा ॥ १५२९ ॥
अतो यद् भाविनीं येष्वो वार्त्तां प्रोचुरमी पुरा ।
तत्रेश्वरार्पितं ज्ञानं हेतुरासीद् न चान्यथा ॥ १५३० ॥
आचार्य्यैरीश्वरादिष्टै यस्तु त्राता न्यरूप्यत ।
स येशूरीश्वरस्त्राता भवेदत्र न संशयः ॥ १५३१ ॥
भविष्यद्वादिनां ताभिस्ताभिश्च प्रवर्त्तिताः ।
त्रातुः प्रादुर्भवं भव्यं प्रत्यैक्षन्त यहूदिनः ॥ १५३२ ॥
शेषे निरूपिते काले पुराप्रोक्ते च पत्तने ।
निर्द्दिष्टे दाविदो वंशे चोदपादीश्वरात्मजः ॥ १५३३ ॥
यावन्ति भाविनस्त्रातु र्लक्षणानि चिरन्तनाः ।
भविष्यद्वादिनः प्रोचुस्तस्मिन् सर्वाण्यवापिरे ॥ १५३४ ॥
तदीयं यादृशं जन्म तदाचारश्च यादृशः ।
मृत्युश्च यादृशोऽवित्त तत् पुरैव न्यवेदयम् ॥ १५३५ ॥
अहं यं नौ कथारम्भे येष्वो वृत्तान्तमब्रवम् ।
असौ भवत्स्मृतौ सम्यङ् निखलः स्थितवान् भवेत् ॥ १५३६ ॥
स सूनुरीश्वरस्यास्ति भावं धृत्वा च मानुषम् ।
नराणां प्रातिनिध्येन मरणं बुभुजेऽनघः ॥ १५३७ ॥

तथा मत्युष भुञ्जानो निखिलानां व्यथां हृते ।
स पापशुद्धये शक्तं प्रायश्चित्तमसाधयत् ॥ १५३८ ॥
ये मायाकाङ्क्षिणो भक्त्या श्रद्धया चाश्रयन्ति तम् ।
सदा धर्मे च वर्त्तन्ते ते जनास्त्राणमाप्नुयुः ॥ १५३९ ॥
सन्तश्च शाश्वतं शर्म दण्डं दुष्टास्तु शाश्वतम् ।
प्राप्स्यन्तीत्यादि शास्त्रेषु ख्रिष्टीयैरुच्यते मतम् ॥ १५४० ॥

वेदविद्वानुवाच ॥

एतावन्मात्रसंक्षेपात् स्पष्टा बुद्धिर्न जायते ।
भवान् त्वं विस्तरात् सर्वं मतं व्याकर्त्तुमर्हति ॥ १५४१ ॥
निस्तारकेण मर्त्यानां कथमासीत् प्रयोजनम् ।
ख्रीयैस्ते चेष्टितैर्मुक्तिं कृता नासमशक्नुवन् ॥ १५४२ ॥
भूत्वा च मानुषो येशूरात्मानं बलिमुत्सृजन् ।
परैः कृतानि पापानि कथं हर्त्तुमकल्पत ॥ १५४३ ॥
येशूश्च कुत्रचित् पुत्रमीश्वरस्याब्रवीद् भवान् ।
कथं सूनुत्वदेहस्य परमस्यात्मनो भवेत् ॥ १५४४ ॥

सत्यार्थ्युवाच ॥

एतेषां भवदीयानां प्रश्नानां यावदुत्तरम् ।
प्रदातुं शक्नुयां तावदधुना कथयाम्यथ ॥ १५४५ ॥
परन्त्वर्थेषु तादृक्षु निगूढेष्वल्पबुद्धिभिः ।
मनुष्यैर्नश्चचेतोभि र्भवितव्यं न संशयः ॥ १५४६ ॥
सम्पूर्णामप्रमेयस्य तत्त्वमीशस्य मानुषीं ।

लघिष्ठा धेमुषी सम्यगवगन्तुं न शक्नुयात् ॥ १५४७ ॥
अतः प्रामाणिके शास्त्रे यन्मतं प्रतिपाद्यते ।
दुर्बोधमप्यदस्त्यक्तुं सहसा नोपयुज्यते ॥ १५४८ ॥
मनुष्याणां परित्राणां कथमासीत् प्रयोजनम् ।
इत्यादिर्यो भवत्प्रश्नस्तत्र प्रत्युत्तरं शृणु ॥ १५४९ ॥
नृजातेराद्ययोः पित्रोः प्राप्तो दोषः क्रमागतः ।
तदीयां सन्ततिं कृत्स्नां व्याप्नोदित्यब्रवं पुरा ॥ १५५० ॥
परम्परागतात् तस्माद् दुर्भावाच्च समे नराः ।
आजन्मवासराद् चित्ते दुष्टाः सन्ति निसर्गतः ॥ १५५१ ॥
तस्मात् स्वाभाविकाद् दोषाद् चेतोस्ते च सतीः क्रियाः ।
सम्यक् कर्त्तुं न वाञ्छन्तः सन्ति दुष्कर्मशीलकाः ॥ १५५२ ॥
ईदृग् दुष्कर्मशीलत्वं बालकेष्वपि दृश्यते ।
नाना दोषा ह्यवाप्यन्ते तेषु सत्सु तनुष्वपि ॥ १५५३ ॥
ये ये दोषाङ्कुरास्तेषु बाल्यकालेऽपि चासते ।
ते यौवने प्रफुल्लन्ति दुष्फलं जनयन्ति च ॥ १५५४ ॥
ईदृग् दुष्कर्मशीलत्वं नृषु यद्यपि विद्यते ।
तथापि तेन कस्यापि स्वच्छन्दत्वं न हीयते ॥ १५५५ ॥
यतः स्वभावदुष्टत्वाद् दुष्कृतौ प्रवणा अपि ।
नराश्चेदिच्छवस्तर्हि पापाच्छक्ता निवर्त्तितुम् ॥ १५५६ ॥
अतो यत् सुक्रियास्त्यक्त्वा नराः कुर्वन्ति कुक्रियाः ॥
तत् स्वेच्छयैव कुर्वन्ति न चावश्यकतावशात् ॥ १५५७ ॥

तस्मात् स्वेषाञ्च दोषित्वमनुभूय स्वचेतसि ।
ते प्रायो व्याकुलाः सन्ति भयाद् दण्डाच्च बिभ्यति ॥ १५५८ ॥
ईदृक् प्रायश्च देशेषु निखिलेषु विलोक्यते ।
लोकेषु सर्ववंश्येषु स्वाघबुद्धिरवाप्यते ॥ १५५९ ॥
स्वकीयैः कल्पितैर्देवानप्रसन्नान् विचिन्त्य च ।
ते दण्डं दैविकं भयमाशङ्कन्ते यथार्हिताः ॥ १५६० ॥
अतो भीमस्य कोपस्य शमनाय दिवौकसाम् ।
नाना बलीन् अमी तेभ्य उत्सृजन्ति प्रसादकान् ॥ १५६१ ॥
एतैः प्रसादकैर्यज्ञैः प्रायश्चित्तैश्च शोधकैः ।
न्दणां चित्तेषु तिष्ठन्ती दोषबुद्धिः प्रकाश्यते ॥ १५६२ ॥
स्वपापाद् ह्यात्मनो दण्ड्यांश्चेन्नाशास्यन्नमी जनाः ।
बलींस्ते तर्हि देवेभ्यो नोदसक्ष्यन् प्रसादकान् ॥ १५६३ ॥
एतद्देशीयशास्त्रोक्तैरवतारैश्च पापजा ।
नराणां दुर्गतिस्त्रातुरपेक्षा चापि सूच्यते ॥ १५६४ ॥
यद्यप्यहं हरेस्तान् अवतारान् अवास्तवान् ।
मन्ये तथापि तैर्नृणां त्राणाकाङ्क्षा प्रकाश्यते ॥ १५६५ ॥
गीतायाः सुप्रसिद्धाया वक्ष्यमाणे मया स्थले ।
इदं वाक्यं ब्रुवन् कृष्णः शास्त्रकारेण कथ्यते ॥ १५६६ ॥
यथा ॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ १५६७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ १५६८ ॥
यः सूरिः केशवं तद्वत् प्रवदन्तमकल्पयत्।
चातुर्दैवस्य सोऽपेक्षामन्वभूदिति भाति मे ॥१५६९ ॥
एनःशुद्धै बलीभूतं ह्यस्यां यद्यपि नाह सः ।
तथापि दुर्गतिर्नॄणां तस्य वाक्येन सूच्यते ॥ १५७० ॥
या स्वीयदुष्टताबुद्धि र्मानुषैरनुभूयते ।
तेषां चित्तेषु सा बुद्धिरीश्वरेण व्यधीयत ॥ १५७१ ॥
स्वयं प्रत्यात्मनः कोपं तथा सूचयतीश्वरः ।
नरांश्च दुःखितांस्त्रातुराश्रयायाचिकाङ्क्षति ॥ १५७२ ॥
पापेन वस्तुतोऽत्यन्तमप्रसन्नः परेश्वरः ।
अवश्यं तत्कृते दण्डं भोजनीयं न्यरूपयत् ॥ १५७३ ॥
यो लोकश्चेतसा वाचा कर्मणा च निरन्तरम् ।
सम्यक् च नाचरेत् धर्मं स जनो दण्डमर्हति ॥ १५७४ ॥
स्वयं सम्यक् पवित्रात्मा पापास्पृष्टोऽपि चेश्वरः ।
सम्पूर्णं सर्वथा धर्मं नरैः कार्य्यमपेक्षते ॥ १५७५ ॥
परन्तु तादृशं धर्मं नाचरन्तो निरन्तरम् ।
अशेषा ऐश्वरं कोपं दण्डञ्चार्हन्ति मानुषाः ॥ १५७६ ॥
स्वयं मर्त्यैस्तु भोक्तव्यं दण्डमीश्वरनन्दनः ।
लोकेऽवतीर्य्य मर्त्यानां प्रातिनिध्येन भुक्तवान् ॥ १५७७ ॥
पुण्येनौजस्विना तेन कृतमीश्वरसूनुना ।
प्रायश्चित्तं समस्तानां पाप्मनां शुद्धये क्षमम् ॥ १५७८ ॥

वस्त्यर्थमात्मनो दानं यदसौ ज्ञतवान् शुचिः ।
अमुष्य पाविका शक्तिः कथं नाप्रमिता भवेत् ॥ १५७९ ॥
यश्चैकः पाप्मनोदण्डं कर्त्तुं चान्तुश्च कल्पते ।
स्वयं स ईश्वरो येशूमेनसो तारकं व्यधात् ॥ १५८० ॥
अतस्त्राणाय मर्त्त्यानामीश्वरेण निरूपितः ।
स त्रातुं कल्पते सम्यगिति कोपि न संशयः ॥ १५८१ ॥
ये त्राणकाङ्क्षिणो भक्त्या श्रद्धया चाश्रयन्ति तम् ।
धर्म्मे सदा च वर्त्तन्ते तेषां त्राणं भविष्यति ॥ १५८२ ॥
तथा च मानुषा दण्डादात्मनस्त्रातुमक्षमाः ।
येश्वो दारेण निस्तारं प्राप्नुवन्तीति सिध्यति ॥ १५८३ ॥
यथा च मानुषी जाति र्दण्डात् त्राणमपेक्षते ।
तथैव मानसीं शक्तिमपि धर्मस्य सिद्धये ॥ १५८४ ॥
यतः स्वाभाविकाद् दोषात् पापाभ्यासाच्च मानुषाः ।
अपे दृढीकृता धर्म्मे सन्ति सेधितुमक्षमाः ॥ १५८५ ॥
चिकीर्षन्तोऽपि ते धर्मं न कुर्वन्ति यथेप्सितम् ।
तित्यक्षन्तोऽपि पापानि ते पापेषु पतन्ति च ॥ १५८६ ॥
अतः साहाय्यमप्राप्य धर्माचारार्थमैश्वरम् ।
परेश्वरेष्टमाचारं नराः कर्त्तुं न शक्नुयुः ॥ १५८७ ॥
येशूं ये त्वाश्रिता लोकाः स्थिरास्तिष्ठन्ति सत्पथे ।
अमीभिरान्तरी शक्तिः शुद्धिश्चावाप्यते क्रमैः ॥ १५८८ ॥
किन्त्वस्य विस्तरं विदन्नहं वक्ष्यन्नितः परम् ।

इदानीमैश्वरं भावं प्रभोर्येश्वो वदाम्यथ ॥ १५८९ ॥
किञ्चास्मिन्विषये गूढे यद् वदेयं यथामति ।
भवानपक्षपातेन तत् समस्तं निशाम्यतु ॥ १५९० ॥
अस्त्येक ईश्वरोऽनादिः सर्वशक्तिः सनातनः ।
सर्वज्ञः सत्तमोऽनन्तो दयालुश्चेति मन्महे ॥ १५९१ ॥
परात्मनीश्वरे तस्मिंस्त्वेकस्मिन्नेव सत्यपि ।
व्यक्तीनां त्रयमस्तीति ख्रिस्तीयैर्मन्यते बुधैः ॥ १५९२ ॥
एकस्मिन्नीश्वरे व्यक्तिभिन्नत्ववादि त्विदं मतम् ।
अस्मच्छास्त्रोक्तिबाहुल्यविचारादवगम्यते ॥ १५९३ ॥
पिता पुत्रः पवित्रात्मा चेति भेदस्त्रिरूपकः ।
भूयः परेश्वरोद्देशे शास्त्रकारैः प्रयुज्यते ॥ १५९४ ॥
व्यक्तीनां तादृशं भिन्नत्वमुच्यते यद्यपीश्वरे ।
तथापि हानिरेकत्वे परेशस्य न जायते ॥ १५९५ ॥
शास्त्राणामस्मदीयानां यतो वाक्येषु भूरिषु ।
एकत्वं परमेशस्य स्पष्टरूपेण कथ्यते ॥ १५९६ ॥
पिता परेश्वरोऽस्त्येव तनयश्च परेश्वरः ।
पवित्रात्मा परेशोऽस्ति चेति मन्यामहे वयम् ॥ १५९७ ॥
त्रयस्तथापि नास्माभि र्मताः सन्ति परेश्वराः ।
व्यक्तिभिन्नत्वेन संयुक्तस्त्वेक एव परेश्वरः ॥ १५९८ ॥

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युष्माभिरीश्वरो विदन्नेक एव निरूप्यते ।

एकस्मिन् व्यक्तयस्तिस्रः सम्भवेयुः कथं तदा ॥ १५९९ ॥

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स्वभावमप्रमेयस्य परमेशस्य मानवी ।
कनिष्ठा धीमती सम्यगवगन्तुं न शक्नुयात् ॥ १६०० ॥
व्यक्तीनामीश्वरस्थानां सम्बन्धः कीदृशो मिथः ।
भेदश्च कीदृगस्तीति मज्ज्ञानादतिरिच्यते ॥ १६०१ ॥
इयन्मात्रन्तु जानीमः समानैरैश्वरैर्गुणैः ।
ऐश्वर्य्या व्यक्तयस्तिस्रो विद्यन्ते न संशयः ॥ १६०२ ॥
शास्त्रे महिम्नि सिद्धौ च सन्ति पित्रादयः समाः ।
तेषामेकैव चेष्टाऽस्ति नितयैकात्म्यशालिनाम् ॥ १६०३ ॥
त्रयः पित्रादयस्ते तु नृणां त्राणस्य साधने ।
विलक्षणानि कर्माणि साधयन्तीति नो मतम् ॥ १६०४ ॥
एवं हि कथ्यते शास्त्रे नृषु प्रीत्या पितेश्वरः ।
पृथिव्यामात्मनः सूनुं तेषां त्राणाय सृष्टवान् ॥ १६०५ ॥
भावञ्च मानुषं धृत्वा पृथिव्यां सूनुरीश्वरः ।
बलित्वात्मानमुत्सृज्य मानुषान् निरतारयत् ॥ १६०६ ॥
पवित्रात्मेश्वरः पित्रा सूनुना च समीरितः ।
श्रद्धां ददाति मर्त्येभ्यस्तच्चित्तानि पुनाति च ॥ १६०७ ॥

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श्रीयेशुः परमेशस्य कथं पुत्रोऽभिधीयते ।
कथं पितृत्वपुत्रत्वे भवेतां परमात्मनि ॥ १६०८ ॥

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पितृत्वपुत्रताशब्दौ प्रयुक्तौ परमात्मनि ।
सम्बन्धमात्मिकं कञ्चिद् गूढं सूचयतोऽद्भुतम् ॥ १६०९ ॥
स ईश्वरीययोर्व्यक्त्योः सम्बन्धः कीदृशोऽस्ति तु ।
इत्यस्य निर्णयो बोधाद् मानुषादतिरिच्यते ॥ १६१० ॥
ईदृशे विषये गूढे स्वाज्ञानस्याऽपरीक्षितिः ।
विज्ञैर्मुदैव कर्त्तव्या तत्र लज्जास्पदं न हि ॥ १६११ ॥
ईदृशे विषये यावच्छास्त्रोक्तिभ्योऽवगम्यते ।
तदेव शक्यते ज्ञातुं न किमप्यधिकं ततः ॥ १६१२ ॥
परन्त्वेतस्य गूढस्य विषयस्य परेश्वरः ।
कुत्रापि व्याकृतिं स्पष्टामसच्छास्त्रेषु नोक्तवान् ॥ १६१३ ॥
विज्ञानमात्मनो यावद् नृणां माग्रार्थमीश्वरः ।
प्रयोजनीयमज्ञासीद् तावदेव स दत्तवान् ॥ १६१४ ॥
नृणां बुद्ध्यस्तथा त्वन्ते परेशेन निरूपिते ।
विज्ञाः सन्तोष्टुमर्हन्ति गर्ववर्ज्जितचेतसः ॥ १६१५ ॥
भवांस्त्वेतस्य मार्गस्य येन बुध्येत सौष्ठवम् ।
तदर्थमस्य तत्त्वानि वक्ष्याम्युपसंहरन् ॥ १६१६ ॥
कीदृशा चेश्वरे प्रीतिस्तन्मतस्य विचारणात् ।
सल्लोकैर्युज्यते कर्त्तुं तदप्यत्र वदाम्यथ ॥ १६१७ ॥
नृजातेः पितरावाद्यावनघावीश्वरोऽसृजत् ।
अमू तु स्वेच्छया धर्माद् भ्रष्टा पाप्मन्यपततताम् ॥ १६१८ ॥

स्रष्टा ताहृशीं दृष्ट्वा दुरवस्थां परेश्वरः ।
अनादिमात्मनः सूनुं तस्यास्त्राणाथमैरयत् ॥ १६१९ ॥
स्थाणां भाणाथमेतस्य महोपायस्य कल्पने ।
परेशस्योत्तमो न्यायः करुणा च प्रकाशते ॥ १६२० ॥
नैयोस्वशासिता न्यायी स्वीयाश्वाया विलङ्घकान् ।
प्रायश्चित्तं विना चन्तुं नहि योग्यममन्यत ॥ १६२१ ॥
भ्रष्टा तु मानुषी जातिः शुद्धं पापस्य शोधकम् ।
प्रायश्चित्तं स्वयं कर्त्तुं नाशकत् पापदूषिता ॥ १६२२ ॥
पापं हर्त्तुं समर्थस्य प्रायश्चित्तस्य सिद्धये ।
सुपुण्येनेश्वरीयेण बोकेनासीद् प्रयोजनम् ॥ १६२३ ॥
अतोऽनादिः प्रियः पित्रा नुन्नः सन्नीश्वरात्मजः ।
स्वयं स्थाणां कृते पुण्यः पापघ्नश्चाभवद् बलिः ॥ १६२४ ॥
स्वपार्श्वादात्मनः सूनुं बलिं भव्यं तथोत्सृजन् ।
न्यायं स्वचाद्भुतं प्रेम व्यधु व्याञ्जयदीश्वरः ॥ १६२५ ॥
स्वयं स्वादेशभंक्तृणां कृतघ्नानां स्थाणां कृते ।
प्रियं स्वमीश्वरः पुत्रं ज्योतिर्धाम्नोऽनुदद् भुवि ॥ १६२६ ॥
पृथिव्यां मानुषं भावं ग्राहयित्वा च दुःखितम् । [॥ युग्मम् ॥
व्यथामभोजयद् घोरामिति किं नाद्भुता कथा ॥ १६२७ ॥
पित्रा नुन्नश्च यः सूनुः स्वेच्छयाऽवतरन् भुवि ।
मृत्युं दिव्यां कृतेऽभुङ्क्त तस्य को वर्णयेद् दयाम् ॥ १६२८ ॥
तेजः स्वमैशमाच्छाद्य शिशुस्तत्पद्य भूतले ।

स विष्टपस्य नाथोऽपि दीनो मर्त्य इवाचरत् ॥ १६२९ ॥
अज्ञानां शिक्षको धीरो हितकारी च दुःखिनाम् ।
अपूर्वं सर्वथा प्रेम स नरान् प्रत्यदर्शयत् ॥ १६३० ॥
तीव्राञ्च वेदनां भुक्त्वा परपापस्य शुद्धये ।
स्वयं स स्वेच्छया मृत्युं मलास्पृष्टोऽपि सोढवान् ॥ १६३१ ॥
येषां चित्तानि पाषाणादपि कुण्ठानि नासते ।
प्रीयेरन् किं न ते तस्मिन् परमप्रेमकारिणि ॥ १६३२ ॥
तथा त्राणं तु मर्त्यानां साधयित्वा स्वमृत्युना ।
स ईश्वरात्मजो मृत्योः पाशान् शक्त्या स्वयाऽभनक् ॥ १६३३ ॥
स्वर्ज्योतिर्धाम चारुह्य पितुः स्वस्यान्तिकं पुनः ।
स लोकमात्मना त्रातं दयादृष्ट्या विलोकते ॥ १६३४ ॥
लोकस्यान्ते च तेजस्वी स येषूरीश्वरात्मजः ।
समस्तानां मनुष्याणां विचारायागमिष्यति ॥ १६३५ ॥
मनुष्याणां यथाकर्म गतिं निर्णीय धर्मतः ।
स सद्भ्यः सद्गतिं दाता दुरात्मभ्यश्च दुर्गतिम् ॥ १६३६ ॥
यस्तादृशोऽस्ति तेजीयानप्रमेयपराक्रमः ।
तं को वा बुद्धिमान् भीत्या श्रद्धया चापि नाश्रयेत् ॥ १६३७ ॥
पविश्रेणात्मना नीता ये श्रद्धां येश्वि कुर्वते ।
चेतःशुद्ध्यै च चेष्टन्ते ते जनास्त्राणमाप्नुयुः ॥ १६३८ ॥
जगद्धातुस्तु ये तस्य वार्त्तामाकर्ण्य मङ्गलाम् ।
दुराग्रहाद् निरस्यन्ति ते गमिष्यन्ति दुर्गतिम् ॥ १६३९ ॥

पवित्रस्यात्मनो ये तु प्रार्थयन्ते सहायताम् ।
ते तामवाप्नुवः सर्वे इति प्राख्यात् प्रतीयते ॥ १६४० ॥

॥ यथा लूकरचितसुसंवादे उक्तम् ॥

याचध्वं तर्हि दीयेत मृगयध्वं तदाऽऽप्स्यथ ।
यत्नेन चाहत द्वारं तच्चोद्घाटयिष्यते ॥ १६४१ ॥
यो याचते स चाप्नोति योऽन्विच्छति स विन्दति ।
यो यच्च द्वारमाहन्ति तत्तदर्थाय मुच्यते ॥ १६४२ ॥
पुत्राय वः पिताऽन्नार्थं वितरेत् पिष्टकार्थिने ।
को वा भुजङ्गमं दद्यात् सूनवे मीनमिच्छते ॥ १६४३ ॥
अतोऽसन्तोऽपि चेद् यूयं पुत्रेभ्यः सन्ति यच्छथ ।
ईश्वः पवित्रमात्मानं किं पुनर्वा न दास्यति इति ॥ १६४४ ॥

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लोके ख्रिस्तीयनामानो विलोक्यन्ते तु ये जनाः ।
ख्रिस्तीया वास्तवाः सर्वे ते सन्तीति न मन्यताम् ॥ १६४५ ॥
ख्रिस्तीयाख्या हि भूयांसो येषूं स्वीकृत्य बाह्यतः ।
भक्त्या हीनास्तु संसारे हृदयं युञ्जते दृढम् ॥ १६४६ ॥
भक्त्या तु ये जना येख्रि विश्वसन्तः परेश्वरम् ।
प्रेम्णा भयेन चार्चन्ति ते तथ्याः ख्रिस्तसेवकाः ॥ १६४७ ॥
तैर्यद्यप्यत्र संसारे पूर्णा सिद्धिर्न लभ्यते ।
धर्मे तथापि ते वृद्धिं प्राप्नुवन्त्युत्तरोत्तरम् ॥ १६४८ ॥
पवित्रस्यात्मनः भक्त्या धर्ममार्गे दृढीकृताः ।

सदा ते चेतसः शुद्धा वर्द्धन्ते सुक्रियासु च ॥ १६४९ ॥
विशेषो येन सत्यानां ख्रिस्तीयानां प्रतीयताम् ।
तदर्थं तादृशां पुंसां कर्त्तुमर्हामि वर्णनम् ॥ १६५० ॥
ख्रिस्तीयो वास्तवो योऽस्ति स जनः परमेश्वरम् ।
भक्तेन चेतसा नित्यमादरेण च सेवते ॥ १६५१ ॥
तदीयामर्मितां शक्तिं बुद्धिं सिद्धिमनुग्रहम् ।
ध्यात्वा स तं प्रभुं प्रेम्णो विषयं वेद सत्तमम् ॥ १६५२ ॥
विशालं जीविभिः पूर्णं जगदेतत् ससर्ज यः ।
बिभर्त्ति शक्ति चामुष्य महिमा कीदृगद्भुतः ॥ १६५३ ॥
त्रिलोक्यां यः क्रमं सम्यक् स्थापयित्वा नियच्छति ।
त्रिकालवेदिनः कीदृगचिन्त्या तस्य शेमुषी ॥ १६५४ ॥
नाना सुखानि यो नृभ्यः कृतघ्नेभ्योऽपि यच्छति ।
औदार्य्यशेवधेस्तस्य कीदृशी परमा दया ॥ १६५५ ॥
विशेषतश्च यः स्वीयं सूनुमुत्सृज्य सुप्रियम् ।
स्वजातेर्मुक्तयेऽनैषीत् तस्य कः प्रेम वर्णयेत् ॥ १६५६ ॥
इत्यादितत्त्वमीशस्य चिन्तयन्तश्चमत्कृताः ।
ख्रिस्तीया वास्तवा भक्तिं दृढां कुर्वन्ति तं प्रति ॥ १६५७ ॥
भक्त्या प्रभूतया यस्य चित्तमाविश्यते तथा ।
सदा स ईश्वरस्येष्टं कर्त्तुं यत्नेन चेष्टते ॥ १६५८ ॥
इच्छा न मामिका किन्तु परेशस्य भवत्विति ।
स आह स्वीयचित्तस्थां स्वार्थलिप्सां निवारयन् ॥ १६५९ ॥

दयां निरन्तरं दिव्यां यः प्रकाशितवान् मयि ।
तस्मायात्मानमुत्स्रष्टुमर्हामीति ब्रवीति च ॥ १६६० ॥
परेश्वरस्य सेवार्थं तथैवात्मानमुत्सृजन् ।
लोकेभ्यः स्वार्थलिप्सुभ्यो बहु धन्यतरोऽस्ति सः ॥ १६६१ ॥
स्वेच्छायास्तादृग् उत्सर्गः परेशस्य कृते कृतः ।
मर्त्यानामुत्तमो धर्मः परमाह्लादकारकः ॥ १६६२ ॥
तथापि साधुभिर्लोकैः संसारस्त्यज्यतामिति ।
एतत् ख्रिस्तीयशास्त्रेषु न कुत्रापि विधीयते ॥ १६६३ ॥
सिद्धिर्नृणां प्रवृत्त्यैव न निवृत्त्या हि लभ्यते ।
स्वभावं तादृशं तेषां विदधौ परमेश्वरः ॥ १६६४ ॥
विनाऽभ्यासेन विद्याया व्युत्पत्तिर्नैव गम्यते ।
तथा यत्नान्वितोऽभ्यासो धर्मस्याप्यपेक्ष्यते ॥ १६६५ ॥
अत्यन्तलोभकामाद्या येऽन्तःस्थाः शत्रवो नृणाम् ।
विजेतुं ते न शक्येरन् नियताद् विग्रहाद् विना ॥ १६६६ ॥
अतः सिद्धेरवाप्त्यर्थं दृढा यत्ना निरन्तरम् ।
सल्लोकैः कर्त्तुमर्हन्ते निवृत्त्या सा हि नाप्यते ॥ १६६७ ॥
स्वभावतः प्रवृत्तिश्च निवृत्तेर्व्यतिरिच्यते ।
निवृत्तिरस्ति वन्ध्या हि प्रवृत्तिस्तु फलप्रदा ॥ १६६८ ॥
ये ये हि सत्तमा ज्ञाताः पुरुषार्था मनीषिभिः ।
अमी सर्वे प्रवृत्त्यैव लभ्याः सन्ति न चान्यथा ॥ १६६९ ॥
निवृत्तिमाचरन् यस्तु लोको धर्मेन तिष्ठति ।

तदीया चीयते बुद्धिश्चित्तवृत्तिश्च शुष्यति ॥ १६७० ॥
व्यायाममन्तरा देहं निर्बलं जायते यथा ।
तथैव मानसी शक्तिर्वनप्रस्थस्य सीदति ॥ १६७१ ॥
आलस्यात् स स्वयं सिद्धौ विद्यायाश्च न वर्द्धते ।
नृणां सङ्गाद् विरक्तात्मा परान् नोपकरोति च ॥ १६७२ ॥
यान् कौटुम्बादिकान् नृणां सम्बन्धान् ईश्वरो व्यधात् ।
तेभ्यो नाना प्रजायन्ते न्हणां धर्माः परस्परम् ॥ १६७३ ॥
यथा यो वर्त्ततेऽन्योन्यं सम्बन्धस्तातपुत्रयोः ।
तस्माद् धर्मौ प्रजायेते ताभ्यां कार्य्यौ विलक्षणौ ॥ १६७४ ॥
सूनुः पितुर्वशे तिष्ठन्नमुमाहर्त्तुमर्हति ।
सूनुञ्च शासितुं सम्यग् भर्त्तुञ्चार्हति तत्पिता ॥ १६७५ ॥
एकस्य चात्मजाः सन्त ईश्वरस्य नराः समे ।
भ्रातृत्वहेतुनाऽर्हन्ति हितमाचरितुं मिथः ॥ १६७६ ॥
स्वान् स्वान् सर्वे जना धर्मान् परसम्बन्धिनो यदि ।
न कुर्य्युस्तर्हि सर्वेषां कथं सिद्ध्येत् हितं नृणाम् ॥ १६७७ ॥
सर्वे स्वं स्वं तु चेद् धर्ममाचरेयुः परान् प्रति ।
सर्वेषां तर्हि कल्याणं सुष्ठु सिद्ध्येद् न संशयः ॥ १६७८ ॥
अतः परार्थकान् धर्मान् आचरेयुः समे नराः ।
इतीयमीश्वरस्येच्छा सुतरामनुमीयते ॥ १६७९ ॥
पदव्यामीश्वरो यस्यां मां प्रवृत्त्यै नियुक्तवान् ।
तदीयकार्य्यमर्हामि सदा कर्त्तुमहं मुदा ॥ १६८० ॥

मह्यं हत्यादिदं कार्य्यं भगवत्या समर्पितम् । [युस्मस्
नार्हामि स्वेच्छया त्यक्तुमिति भक्ता जना विदुः ॥ १६८१ ॥
स्वल्पोपकारिभिर्माक्तैर्न प्रसन्नस्तपस्विभिः ।
ईशः सुखं मितत्वेन सद्भि र्भोक्तुमिच्छति ॥ १६८२ ॥
प्रत्येकं वासरे ध्यानं भजनञ्च मुहुर्मुहुः ।
सङ्केतार्थं युज्यते कर्त्तुमीश्वरस्य न संशयः ॥ १६८३ ॥
त्यक्त्वा त्वन्यानि कार्य्याणि भजनं तस्य केवलम् ।
नरा विदध्युरित्येतद् युक्तिसिद्धं न विद्यते ॥ १६८४ ॥
भजनं ह्यात्मनो ध्यानं कार्य्यं नेच्छन् परेश्वरः ।
प्रवृत्तिं सफलां सर्वैः सद्भिः सत्यामपेक्षते ॥ १६८५ ॥
या स्वस्य चेतसः शुद्धिं बुद्धेः शक्तिञ्च वर्द्धयेत् ।
परोपकारिणी स्याद्वा सा प्रवृत्तिः फलप्रदा ॥ १६८६ ॥
स्वीयस्य धर्मवः किंवा परकीयस्य वर्द्धिका ।
ईदृक् प्रवृत्तिरीशाय रोचते नात्र संशयः ॥ १६८७ ॥
परेश्वरं तु पार्श्वस्थं स्मरन्तः सर्वदर्शिनम् ।
तस्याभीष्टानि कर्माणि सदा कुर्वन्तु साधवः ॥ १६८८ ॥
साधूनां या प्रवृत्तिस्तु ख्रिष्टीयानां विलोक्यते ।
सा प्रेम्णो जायते निष्ठात् तेषां ख्रीष्टेश्वरं प्रति ॥ १६८९ ॥
स्वं सूनुं प्रेरयन् यो मां त्रातवान् परमेश्वरः ।
तदिच्छासिद्धये यत्नं कर्त्तुमर्हामि सर्वदा ॥ १६९० ॥
यो मे त्राणाय चात्मानं येशूरुत्सृष्टवान् बलिम् ।

तस्मात्मानमत्यन्तमुत्तमर्हामीति वदन्ति ते ॥ १६९१ ॥
अतस्ते प्रेमयुक्तेन ज्ञानत्वेन चोदिताः ।
सुयत्नेनेश्वरेष्टेषु प्रवर्त्तन्ते सुकर्मसु ॥ १६९२ ॥
स्वीयैस्तु कर्मभिस्त्राणं लभ्यं नैव विदन्ति ते ।
प्रायश्चित्तीकृतस्यैव येभ्यो द्वारा तु केवलम् ॥ १६९३ ॥
सर्वे हि पाप्मना स्पृष्टा मानुषा मरणावधि ।
त्राणं स्वकर्मभिः प्राप्तुं साधवोऽपि न शक्नुयुः ॥ १६९४ ॥
एवे सन्तस्तु संसारादुद्धृताः क्लेशदायकात् ।
सिद्धिं परत्र सम्पूर्णां शर्म चाप्स्यन्ति शाश्वतम् ॥ १६९५ ॥

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युष्मच्छास्त्रेषु या सिद्धिरुच्यते पारलौकिकी ।
भवांस्तस्याधिकं कच्चिद् विस्तरं वक्तुमर्हति ॥ १६९६ ॥
एतद्देशीयशास्त्रेषु यो ब्रह्मण्युच्यते लयः ।
स एव मुक्तिभेदोऽपि युष्मच्छास्त्रेषु किं मतः ॥ १६९७ ॥
उताहो योऽस्मदीयेन कर्ममार्गेण लभ्यते ।
तं स्वर्गमेव किं यूयं परमत्वेन बोधथ ॥ १६९८ ॥

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या पारलौकिकी सिद्धिरस्मच्छास्त्रेषु कथ्यते ।
असौ लयात्मिका नास्ति लौकत्वात्तु विलक्षणा ॥ १६९९ ॥
मदीयायां मतौ विद्वन् जीवात्मा परमात्मनः ।
भिन्नो निसर्गतो भूत्वा तस्मिँल्लेतुं न शक्नुयात् ॥ १७०० ॥

युग्मच्छास्त्रे च यः स्वर्गः प्रोक्तः स्थूलसुखाश्रयः ।
तस्माद् विलक्षणः स्वर्गः शास्त्रेष्वस्माकमुच्यते ॥ १७०१ ॥
अस्मच्छास्त्रे सतां वासो नाके भावीति कथ्यते ।
किन्त्वत्र नाकशब्देन सत्यलोको विवक्षितः ॥ १७०२ ॥
कीदृक् तु निर्मलं धर्मं मयैतर्हि विवक्षितम् ।
इत्यस्य स्पष्टबोधाय विस्तरोऽयं निशम्यताम् ॥ १७०३ ॥
यत् सर्वं विविधं दुःखं मनुष्यैरत्र भुज्यते ।
तत् तेषामादिभावस्य दूषणादुदपद्यत ॥ १७०४ ॥
यदा मनुष्यवंशस्य पितरावीश्वरोऽसृजत् ।
स्वभावस्तर्हि निर्दोषः संसिद्धश्चाभवत् तयोः ॥ १७०५ ॥
स्वभावे तत्र निर्दोषे भावा रागादयः समे ।
नियन्तुरात्मनः सम्यग् वशीभूता स्तदाऽऽसत ॥ १७०६ ॥
तदानीं सारथिस्त्वात्मा हयानिन्द्रियरूपकान् ।
विनीतान् सेवकान् नीत्वा निययाम यथेप्सितम् ॥ १७०७ ॥
यदा तौ त्वादिमात् स्वस्मात् सिद्धाद् भावादपप्तताम् ।
प्रगाढो व्युत्क्रमस्तर्हि स्वभावे प्राविशत् तयोः ॥ १७०८ ॥
तदा रागादयो भावाः सर्वे जाता निरङ्कुशाः ।
नियन्तुरात्मनो निघ्नाः पूर्ववद् नावतस्थिरे ॥ १७०९ ॥
आत्मा च तैर्बलीयोभिः कृष्टो रागादिभिः स्वयम् ।
तदीयमिष्टमाचारीद् अधिकारं निजं त्यजन् ॥ १७१० ॥
स्वभावे व्युत्क्रमं तद्वदापन्ना मानुषाः समे ।

अत्याचारं बहुं कृत्वा भृशं किल्बिषिणोऽभवन् ॥ १७११ ॥
स्वभावे मानुषे तद्वत् पाप्मना दूषिते सति ।
अवश्यमेव सम्भूतिं बभूवाज्ञानदुःखयोः ॥ १७१२ ॥
एतस्या वर्त्तमानाया दुर्दशाया निवृत्तये ।
नृणां दुष्टस्य भावस्य सुस्थीभूतिरपेक्ष्यत ॥ १७१३ ॥
स्वभावे मानुषे चेद्धि पुनः स्थाप्येत सुक्रमः ।
अज्ञानदुःखयोर्स्तर्हि नष्टयोः सिद्धिरुद्भवेत् ॥ १७१४ ॥
परेश्वरात्मजो भावं स्वयमादाय मानुषम् ।
स्वकां जातिं व्यधात् सिद्धे मंहिम्नश्चाधिकारिणीम् ॥ १७१५ ॥
पूर्णां सिसिधुभिः सिद्धिं यंद्यपीह न गम्यते ।
तथापि तेऽधिकां शुद्धिं प्राप्नुवन्ति शनैः शनैः ॥ १७१६ ॥
बलात्कारे हि भावानां तेषु क्षीणे क्रमात् क्रमात् ।
नियन्तुरात्मनः शक्तिरधिकारश्च वर्द्धते ॥ १७१७ ॥
किन्त्वस्यां संसृतौ सम्यग् दोषाद् दुःखाच्च साधवः ।
मुक्ता भवेयुरित्येतद् नेश्वरेण विधीयते ॥ १७१८ ॥
असिद्धेर् आस्पदाद् अस्मात् संसारात्तु समुद्धृताः ।
अमुत्र सज्जनाः सिद्धिं शर्म चाप्स्यन्ति शाश्वतम् ॥ १७१९ ॥
कीदृक् त्वामुष्मिकी सिद्धिरानन्दश्च भविष्यति ।
इत्यस्मिन्विषये चर्चां वक्ष्यमाणां निशाम्यतु ॥ १७२० ॥
सद्भिर्यदत्र संसारे सत्तमं भुज्यते सुखम् ।
तस्मात् परत्र भव्यस्य शर्मणस्तत्त्वमूह्यते ॥ १७२१ ॥

यो भोजनादिजो भोगो द्रुषीभिरनुभूयते ।
स्थूलस्य तस्य मुख्यत्वं न मन्यन्ते मनीषिणः ॥ १७२२ ॥
यावच्च सज्जनः कोपि शुद्धौ सिद्धौ च वर्द्धते ।
तावत् स तादृशं भोगं स्थूलं तुच्छञ्च बोधति ॥ १७२३ ॥
तस्मात् सन्तश्च सत्यस्य विद्यायां दीनसत्कृतौ ।
ईश्वरस्य प्रेम्णि चासक्तास्तत्र श्रेष्ठं सुखं विदुः ॥ १७२४ ॥
अतो विज्ञा यदन्यापि स्थूलं तुच्छञ्च मन्यते ।
तद् मैथुनादिजं सौख्यं सोऽप्यनुमेति बुध्यते ॥ १७२५ ॥
एतच्च महद्यो विदन् येश्वा वाक्येन सिद्ध्यति ।
स ह्येवमेकदा स्पष्टं यहूदीयानभाषत ॥ १७२६ ॥
श्रीयेशुरुवाच ॥
एतस्याः संस्कृतेर्लोका युद्ध्यन्ते विवहन्ति च ॥ १७२७ ॥
परन्तु ये तु गण्यन्ते समारोढुमदो जगत् ।
ते स्वर्दूतोपमा नैव युद्ध्यन्ते विवहन्ति वा ॥ १७२८ ॥
सत्यार्थुवाच ॥
सुखानि यानि सर्वाणि सत्तमानि भवन्ति तु ।
कदाप्यमुत्र तल्लोपो न भवेदिति मन्महे ॥ १७२९ ॥
वरं यद्यत् सुखं श्रेष्ठं सत्तमश्चेह भुज्यते ।
अचिन्त्या तस्य संवृद्धिः सिद्धिश्चामुत्र भाविनी ॥ १७३० ॥
परन्तु पापमज्ञानं शोको रोगा भयं श्रमः ।
सर्वदोषश्च मुक्तेषु सत्सु लोकेषु लोप्स्यते ॥ १७३१ ॥

तदा ह्यनश्वरं दिव्यं कायमापद्य सज्जनाः ।
स्वभावे सुक्रमं नूनं सिद्धिञ्चाप्स्यन्ति सत्तमाम् ॥ १७३२ ॥
तत् त्वस्मदीयशास्त्रेषु सूक्ष्मत्वाद् आत्मिकं वपुः ।
आख्यातमात्मनो यन्त्रमुपयुक्तं भविष्यति ॥ १७३३ ॥
तत् सूक्ष्मं निर्मलं देहम् आत्मनो वृत्तिमीप्सिताम् ।
अरुद्धां सम्यगायत्तमाज्ञाकारि च वेत्स्यते ॥ १७३४ ॥
सिद्धं स्वभावमापद्य मुक्ता लोकास्तु तादृशम् ।
सम्पूर्णत्वमिदं शर्म सदा प्राप्स्यन्ति सत्तमम् ॥ १७३५ ॥
बलात्कारे हि भावानां निवृत्ते भ्रान्तिकारके ।
अर्थेषु सत्तमेष्वात्मा व्यवसास्यति सन्ततम् ॥ १७३६ ॥
तत्त्वस्याच्छादके नष्टे सति चाज्ञानशीकरे ।
यथार्थं तात्त्विकं ज्ञानं सद्भिरालोकयिष्यते॥ १७३७ ॥
असम्यगत्र या विद्या प्रयासे न च गम्यते ।
सम्यक् सुखञ्च साऽमुत्र प्रभाविन्याऽऽप्स्यते धिया ॥ १७३८ ॥
मुक्तैः सर्वज्ञताऽमुत्र प्राप्तव्येति न मन्यताम् ।
प्रमेयबुद्धयो ह्येतां कदाप्यामुं न शक्नुयुः ॥ १७३९ ॥
तेषां धीशक्तयः सौक्ष्म्यं विस्तारञ्चाधिरुह्य तु ।
सुगूढान् विषयान् बोद्धुं भवितारः क्षमास्तदा ॥ १७४० ॥
अमुत्र संशये वीते निश्चयः सम्यगाप्स्यते ।
अर्थास्तैतर्हि दुर्ज्ञेया वेत्तारोऽमुत्र सुग्रहाः ॥ १७४१ ॥
सदा च वर्द्धमानेन नाना ज्ञानेन मोदितः ।

अन्यैश्च सत्तमैरथैरात्मा तर्प्स्यति शाश्वतम् ॥ १७४२ ॥
किञ्चात्र शमेंशो बुद्धि र्मन्दा कुण्ठा च विद्यते ।
श्रम्यं त्वमुत्र जीवस्य तेजः स्फूर्त्तिश्च वेक्ष्यते ॥ १७४३ ॥
दौर्बल्ये चाखिले वीते दिव्ये प्राप्तेऽपि चौजसि ।
आत्मा विमोक्ष्यते भ्रान्तेः सन्ततश्चोल्लसिष्यति ॥ १७४४ ॥
नरैः सिद्धीकृतैः सार्कं स्वर्दूतैश्च प्रतापिभिः ।
अगम्यं सत्कृतिं सन्तः करिष्यन्ति विनोददाम् ॥ १७४५ ॥
विशेषतस्तु यत् तत्र परमेशस्य दर्शनम् ।
मुक्तैर्लप्स्येत तत् तेषां परमानन्ददं भवेत् ॥ १७४६ ॥
कार्य्याणि कर्त्तृजन्यानि विलोक्यन्तेऽत्र केवलम् ।
परत्र कारकं द्रष्टुं विन्देमेति सतां स्पृहा ॥ १७४७ ॥
अमुत्र कायिकैर्नेत्रै र्निराकारः परेश्वरः ।
दृश्यो भावीति भो विद्वन् मया नास्ति विवक्षितम् ॥ १७४८ ॥
तस्यानुभूय सान्निध्यं कथञ्चिज् ज्ञानचक्षुषा ।
आत्मा तदीयसत्त्वस्य पर्य्यालोकेन तर्प्स्यति ॥ १७४९ ॥
आत्मा हि मानुषः सर्वैरुत्तमो विषयान्तरैः ।
तितर्प्सुरीश्वरं ज्ञातुं विषयोत्तममिच्छति ॥ १७५० ॥
ज्ञानञ्च तस्य यत् सम्यगिह लब्धुं न शक्यते ।
तद् आत्मा निर्मलोऽमुत्र सम्यगासादयिष्यति ॥ १७५१ ॥
पूर्णां तस्याप्रमेयस्य महिमानं प्रमेयधीः ।
न्टजातिस्तत्र जानीयादिति विद्वन् न मन्यताम् ॥ १७५२ ॥

किन्त्वीश्वरस्य ते सम्यग् धीप्रमाणानुसारि च।
ज्ञानं परत्र विन्देयु रिति मात्रं विवक्षितम् ॥ १७५३ ॥
तं ज्ञानस्याकरं नित्यं सत्त्वसिन्धुं दयार्णवम्।
शुद्धान्तरेन्द्रियाः सन्तो ध्यात्वा वर्द्धिष्यन्ति सन्ततम् ॥ १७५४ ॥
अपापास्ते चेश्वरीयस्य महाकोपस्य साध्वसे।
ते त्वान् प्रत्यक्षयां प्रीतिमैष्यीं प्राप्स्यन्ति भाविनीम् ॥ १७५५ ॥
यो मर्त्यभावमादाय तेषां त्राताऽभवत् स्वयम्।
अमुष्य दर्शनाद् येऽस्तेऽति प्राप्स्यन्ति नन्दथुम् ॥ १७५६ ॥
तेजस्वि देहमादाय राजमानो ह्यसौ दिवि।
सल्लोकैरात्मना त्रातै र्द्रक्ष्यते सद्गुणार्णवः ॥ १७५७ ॥
नामुत्र ध्यानमात्रेण कालं नेष्यन्ति सज्जनाः।
नाना प्रवर्त्तितारस्तु प्रारम्भेष्विति तर्क्यते ॥ १७५८ ॥
मनुष्या ह्यत्र संसारे निसर्गात् प्रविष्टत्नवः।
प्रवृत्तिशालिनोऽमुत्र स्थास्यन्तीत्यनुमीयते ॥ १७५९ ॥
अत्यन्तां तेजसो वृद्धिं प्राप्तोत्मा परत्र ते।
महापरिश्रसिद्ध्यर्थं भविष्यन्त्यधिकारिणः ॥ १७६० ॥
अतस्ते तादृशं वर्हिं दिव्यमापद्य विक्रमम्।
उद्योगेभ्यो निवर्त्तेरन्निति सम्भावि नास्ति तत् ॥ १७६१ ॥
कीदृक्षु ते विशेषेषु व्यवसास्यन्ति कर्मणाम्।
इत्येतत् साम्प्रतं विद्वन् सम्यग् ज्ञातुं न शक्यते ॥ १७६२ ॥
नाना परोपकाराद्यावीश्वराभीष्टकर्मणि।

तेषां प्रवृत्तये योगो भवितेति मथा मतम् ॥ १७६३ ॥
ते मुक्तिभागिनो लोकाः प्रवृत्तास्त्वपि कर्मसु ।
न तेषां साधने क्लेशं न वाऽऽयासमवाप्नुयुः ॥ १७६४ ॥
विमुक्ताः सर्वथा दुःखाद् दौर्बल्याच्चाखिलादमी ।
विनोदेनेश्वरादिष्टाः करिष्यन्त्यखिलाः क्रियाः ॥ १७६५ ॥

वेदविद्वानुवाच ॥

भवान् एतर्हि लोकानां विमुक्तानां सदेहताम् ।
प्रवृत्तिं भाविनीञ्चाह तत्र शङ्कां शृणोतु मे ॥ १७६६ ॥
अस्मच्छास्त्रेषु या सिद्धिः परमा प्रतिपाद्यते ।
निर्देहस्यात्मनो मुक्तिः साऽस्ति कैवल्यरूपिका ॥ १७६७ ॥
आत्मा च सत्तमां प्राप्य तामवस्थां प्रशान्तिभाक् ।
निरीहः सर्वकर्मभ्यः स्पृहाभ्यश्च निवर्त्तिता ॥ १७६८ ॥
भवांस्तु यां स्वशास्त्रोक्तां भाविनीमाह सद्गतिम् ।
अमूं देहादियुक्तत्वाच्छ्रेष्ठां मन्तुं न शक्नुयाम् ॥ १७६९ ॥

सत्यार्थ्युवाच ॥

असिद्धेः कारणं देहं प्रवृत्तिर्दोषजाऽस्ति च ।
इत्यन्यत्येषु शास्त्रेषु कथ्यतेऽत्र न संशयः ॥ १७७० ॥
परन्तु तन्मतं विद्वन्नहं युक्तिभिरुज्झितम् ।
विचार्य्य सम्मतिं तत्र मते कर्त्तुं न शक्नुयाम् ॥ १७७१ ॥
आत्मानं वर्ष्मणा सार्द्धं समायोज्य परेश्वरः ।
न्ययां पितामहावाद्यौ सिद्धभावौ पुराऽसृजत् ॥ १७७२ ॥

तथा नृणां स्वभावस्य सर्गात् सिद्ध्यर्थमात्मनः ।
शरीररूपकं यन्त्रमपेक्ष्येतेति बुध्यते ॥ १७७३ ॥
विना हि कायरूपेण यन्त्रेणात्मा क्रियाकृतौ ।
अशक्तो व्यर्थयतश्च भवेदित्यनुमीयते ॥ १७७४ ॥
प्रवृत्त्यैचात्मनो यद्वदवश्याऽस्ति तनूरिह ।
तथा परत्र भव्येति युक्तिसिद्धं प्रतीयते ॥ १७७५ ॥
असौ शुद्धीकृता सम्यक् तनुः सूक्ष्मीकृताऽपि च ।
नियन्तुरात्मनो दासी भविता सहकारिणी ॥ १७७६ ॥
पुनश्च चेत् सदेहस्य न भवेद् मुक्तिरात्मनः ।
मनुष्यत्वस्य कृत्स्नस्य तदा मुक्तिर्न वेत्स्यते ॥ १७७७ ॥
नृणां द्विवस्तुको भावो ह्यस्ति नो चैकवस्तुकः ।
स ह्यात्मदेहयोर्योगादुभयोरवतिष्ठते ॥ १७७८ ॥
अतो यथाऽऽत्मनो नाशे भूते नश्येद् मनुष्यता ।
तथा लोपाच्छरीरस्य विलुप्येत मनुष्यता ॥ १७७९ ॥
नरास्तु स्वस्य नेच्छन्ति मनुष्यत्वस्य नाशनम् ।
स्थितिं तु शाश्वतीं तस्य शुद्धीभूतस्य सर्वथा ॥ १७८० ॥
मनुष्यत्वस्य शाश्वत्याः स्थितेर्या लालसा त्वियम् ।
असन्मतेन साऽमुत्र सम्यक् तृप्तिमवाप्स्यति ॥ १७८१ ॥
यतस्तस्यानुसारेण मनुष्यत्वं न नंक्ष्यति ।
एकैको मानुषोऽमुत्र पुनः स्वं देहमाप्स्यति ॥ १७८२ ॥
युष्मन्मतं तु चेत् तथ्यं भवेत् तर्हि मनुष्यता ।

परमापत्स्यते लोपम् आत्मा स्वास्यति केवलः ॥ १७८३ ॥
मनुष्यत्वस्य तादृक् तु लोपो दृश्यो न रोचते ।
तस्मात् स्वाभाविकी तेषां लालसा न हि दुष्यति ॥ १७८४ ॥
स्वजातो लालसा त्वेषा परेशेन विधीयते ।
स्वभावं मानुषं कृत्स्नमसावेव हि सृष्टवान् ॥ १७८५ ॥
नराणां यत्तु चित्तेषु तादृशीं लालसां व्यधात् ।
इमां स ईश्वरोऽमुष्य तर्पयेदिति तर्क्यते ॥ १७८६ ॥
अतो मुक्तिः सदेहानां पूर्णमानुष्यशालिनाम् ।
लोकानां भाविनीत्येतद् मतं युक्त्योपपाद्यते ॥ १७८७ ॥
भावानां दोषहेतुत्वं भवान् यच्चाह सम्प्रति ।
अथैतदुत्तरं तस्य वक्ष्यमाणं निशाम्यतु ॥ १७८८ ॥
यत्काले आदिमौ नृणां पितरावीश्वरोऽसृजत् ।
तदा रागादिभिर्भावैर्युक्तौ तौ सृष्टवानसौ ॥ १७८९ ॥
उभौ तु तौ तदा सिद्धावास्तां सृष्टेरनेहसि ।
तयोश्च दोषलेशोऽपि नासीद् भावाश्रयोरपि ॥ १७९० ॥
अतो दोषो न भावानां सत्त्वमात्रात् प्रजायते ।
बलात्कारात्तु भावानां आत्मनो न सतां वशे ॥ १७९१ ॥
भावाः स्वभावतः सिद्धे नं भवन्ति विरोधकाः ।
सिद्धेस्तु वर्द्धकाः सन्ति सदर्थेषु प्रवर्त्तकाः ॥ १७९२ ॥
भावास्त्वेतर्हि यद् विद्वन्नसिद्धेः सन्ति हेतवः ।
सिद्धेश्च रोधका तत्र दयमेवास्ति कारणम् ॥ १७९३ ॥

तत्रादौ तेऽखिला भावा आत्मनो न स्थिता वशे ।
स्वेष्टार्थप्रार्थिनो भूत्वा नरान् कर्षन्त्यसत्पथम् ॥ १७९४ ॥
पुनश्च ते समे भावा प्रायो दुर्विषयार्थिनः ।
त्यजन्ति सत्तमानर्थान् आसज्ज्यन्तेऽधमेषु च ॥ १७९५ ॥
अर्था ये ये समैर्लोकैरन्विष्यन्ते स्वभावतः ।
एवं तेऽर्था विभज्यन्ताम् उत्तमाधममध्यमाः ॥ १७९६ ॥
यथा परस्य या हिंसा साऽधमार्थेषु गण्यते ।
मिता त्वर्थस्य सम्पत्तिर्मध्यमार्थेषु मन्यताम् ॥ १७९७ ॥
पुनश्च चेतसः शुद्धिरुत्तमार्थेषु विद्यते ।
परेश्वरस्य सेवा तु सर्वेष्वर्थेषु सत्तमा ॥ १७९८ ॥
स्वद्भवाश्चात्मना नीताः सकलान् विषयान् यदि ।
यथागुणं निषेवेरंस्तर्हि सिद्धिं नृणां भवेत् ॥ १७९९ ॥
अर्थान् हि योऽधमांस्त्यक्त्वा मध्यमान् मध्यमेच्छया ।
श्रेष्ठान् सेवेत चात्यन्तमसौ सिद्धो भवेत् पुमान् ॥ १८०० ॥
तस्माद् रागादिभावानां सत्त्वाद् दोषो न जायते ।
एषां स्वभावदुष्टत्वाद् दुष्टिर्भावेषु तूद्भूत् ॥ १८०१ ॥
हन्तो न्वेषां स्वभावस्तु यदा संसिद्धिमाप्स्यति ।
तदानीमात्मनो येऽस्यां भावा यास्यन्ति निघ्नताम् ॥ १८०२ ॥
विषयाणां निकृष्टानां मध्यानाञ्चोकृता वशात् ।
सदर्थान् आत्मना नीतास्तेऽन्वेषिष्यन्ति केवलान् ॥ १८०३ ॥
परत्र तेऽपरानर्थान् अन्विच्छन्तो यथोचितम् ।

प्रेम्णा सर्वातिरिक्तेन सेविष्यन्ते परेश्वरम् ॥ १८०४ ॥
यः प्रेमरूपको भावस्तैश्वरं विषयोत्तमम् ।
सेवेत पूर्णया भक्त्या को दोषस्तत्र सम्भवेत् ॥ १८०५ ॥
खिस्तीयस्यैतदाकर्ण्य सम्मतस्य प्रपञ्चनम् ।
भवांस्तदीयमुत्कर्षं स्वयं शक्नोति वेदितुम् ॥ १८०६ ॥
द्वितीयमीश्वरोक्तस्य यच्च शास्त्रस्य लक्षणम् ।
सदर्थो नाम मद्बुद्धौ तत् शास्त्रेऽस्मिन्नवाप्यते ॥ १८०७ ॥
निगूढाः केचिदर्था हि नृणां बोधेन दुर्गमाः ।
तस्मिन्मते भवन्तीति नाहं कुर्यामपह्नवम् ॥ १८०८ ॥
किन्त्वेकोऽपीश्वरायोग्यः कुत्सितः साधुगर्हितः ।
अर्थः कुत्रापि शास्त्रेषु खिस्तीयेषु न दृश्यते ॥ १८०९ ॥
भवांस्तु येन वाक्यस्य मम बुध्येत सत्यताम् ।
तदर्थं तानि शास्त्राणि स्वयमध्येतुमर्हति ॥ १८१० ॥
विशेषमस्य शास्त्रस्य भवांस्त्वन्यं निशाम्यतु ।
तदीयं येन जानीयात् सर्वमुत्कर्षमैश्वरम् ॥ १८११ ॥
नराणां दुर्गते र्ज्ञाना प्रोक्तमीशेन तन्मतम् ।
तेषां सर्वस्य दुःखस्य प्रतिकाराय कल्पते ॥ १८१२ ॥
यास्तच्चित्तेषु चार्थानां श्रेष्ठानां सन्ति लालसाः ।
सर्वासां तृप्तये तासाम् अलम् अस्त्यपि तन्मतम् ॥ १८१३ ॥
परन्त्वादौ नृणां जाते दुरवस्थाऽवधीयताम् ।
दुःखे पापे च सा मग्ना कीदृक् त्राणमपेक्षते ॥ १८१४ ॥

आत्मानं दुर्बलं दीनमनुभूय नरान्वयः ।
दयालुमीश्वरं कश्चिद् सर्वशक्तिश्च वाञ्छति ॥ १८१५ ॥
पुनर्नृजातिरज्ञानं स्वीयं बुद्ध्वा स्वचेतसि ।
सर्वज्ञं शिक्षकं कश्चित् तत्त्वज्ञानदमिच्छति ॥ १८१६ ॥
पुनः सा लौकिकैरर्थैरतृप्ता सकलैरपि ।
स्वेच्छायास्तर्पकं कश्चित् लिप्सते परमार्थदम् ॥ १८१७ ॥
आत्मानं पापिनं ज्ञात्वा सा नृजातिर्भयान्विता ।
समर्थं पाप्मनो दण्डात् कश्चिद् मोक्तारमिच्छति ॥ १८१८ ॥
प्रभूते नैनसाऽऽत्मानमनुभूय वशीकृतम् ।
सा शक्तं तद्बलात्काराादुद्धर्त्तारमपेक्षते ॥ १८१९ ॥
पुनर्नृजातिरात्मानं विज्ञायाशुद्धचेतसम् ।
आन्तर्य्या दायकं शुद्धेरैशं कञ्चन वाञ्छति ॥ १८२० ॥
धर्मस्य लौकिकैः सर्वै रसन्तुष्टा निदर्शनैः ।
सा ध्यानायेश्वरं कश्चिद् विषयोत्तममिच्छति ॥ १८२१ ॥
नावाप्य स्वस्य पूर्णस्य प्रेम्णोऽर्हं विषयं भुवि ।
साऽनन्तसद्गुणाधारमनुरागाय वाञ्छति ॥ १८२२ ॥
पुनश्च स्वेन भावेन लौकिकेन न तृप्तभाक् ।
नृजाति स्तृप्तिदं भावं लिप्सते पारलौकिकम् ॥ १८२३ ॥
एतादृश्यस्तु यावत्यो नृजातेः सन्ति लालसाः ।
ख्रिस्तीये सन्मते सम्यक् तृप्तिं विन्दन्ति ताः समाः ॥ १८२४ ॥
तच्छास्त्रे ह्यीश्वरः कर्त्ता रक्षिता करुणामयः ।

उद्धर्त्ता पावको बन्धुः सत्त्वसिन्धुश्च कथ्यते ॥ १८२५ ॥
मनुष्यान् निर्बलान् बन्धुः सर्वशक्तिः स रक्षति ।
स शिक्षकोऽस्ति पापानां स्वं ददच्छासनमैश्वरम् ॥ १८२६ ॥
स स्वीयमात्मजं नाकादत्र प्रेष्य महीतले ।
बलिं सर्वस्य पापस्य हरणायोदसर्ज्जयत् ॥ १८२७ ॥
स्वीयं पवित्रमात्मानं मनुष्येष्ववरोप्य सः ।
तेषां चित्तानि पूत्वा च शक्तिं धर्माय यच्छति ॥ १८२८ ॥
सोऽनन्तैः सद्गुणैर्युक्तः सत्त्वसिन्धुर्दयार्णवः ।
नृणां प्रेम्णोऽतिरिक्तोऽस्ति परमो विषयः स्वयम् ॥ १८२९ ॥
शेषे साधूंश्च संसाराद्दुद्धृत्यानादत्वनिंदात् ।
स पूर्णत्वमिदं शर्मं परलोके प्रदास्यति ॥ १८३० ॥
इत्यादिरूपकः शास्त्रे ख्रिष्टीये प्रतिपादितः ।
नृजातेर्द्धृतेच्छानां तृप्त्यै कल्पत ईश्वरः ॥ १८३१ ॥
यस्त्वन्येषु शास्त्रेषु परमात्मा निरूप्यते ।
नृजातिर्द्धृतेच्छानां तृप्तये स न कल्पते ॥ १८३२ ॥
यदा हि निर्गुणत्वेन स शास्त्रे प्रतिपाद्यते ।
तदा न मानुषैः साकमस्ति तस्य प्रयोजनम् ॥ १८३३ ॥
नैर्गुण्यरूपिकाऽवस्था यावत् तस्यावतिष्ठते ।
तावत् सृष्टिः पदार्थानां जीविनाश्च न जायते ॥ १८३४ ॥
वेदान्तदर्शने यत्तु ब्रह्म केवलमुच्यते ।
जीवात्मभ्यो न तद् भिन्नं सर्वभूतात्मरूपकम् ॥ १८३५ ॥

व्यक्तित्वदुःखव्यापादे या बुद्धिर्नृषु विद्यते।
असौ वेदान्तिभिर्मिथ्या मोहजन्या च कथ्यते ॥ १८३६ ॥
तस्माच्च वास्तवान् दोषान् नरजातेरवास्तवान्।
प्रकाश्य तन्मतं तेषां कथमौषधमावहेत् ॥ १८३७ ॥
य ईश्वरस्तु विख्याते न्यायशास्त्रे निरूप्यते।
स्वयं सिद्धो नृणां चिन्तामुदासी न करोति सः ॥ १८३८ ॥
नानाऽपि सद्गुणैर्युक्तः समदृक् त्वघपुण्ययोः।
साधूंल्लोकानसाधूंश्च स समत्वेन पश्यति ॥ १८३९ ॥
नृणां सर्वाणि कर्माणि सोऽनपेक्षो विलोकयन्।
असत्सु नाप्रसन्नोऽस्ति न वा सत्सु प्रसीदति ॥ १८४० ॥
मर्त्यानां दुर्दशां पश्यन् स नताननुकम्पते।
कमप्युपायमुद्धृत्यै तेषां नैव करोति वा ॥ १८४१ ॥
परेश्वरस्तु तादृक्षो न्यायशास्त्रे निरूपितः।
नराणां त्राणलिप्सूनां सन्तोषाय न कल्पते ॥ १८४२ ॥
चिन्तां यो ह्याचरेत् तेषामुद्दिधीर्षुर्दयामयः।
तादृक्षमीश्वरं मर्त्या अपेक्षन्ते सुदुःखिताः ॥ १८४३ ॥
नराणां चेतसो वाञ्छां दर्शनोक्तः परेश्वरः।
यथा न तर्पयत्येव पुराणोक्तोऽपि तादृशम् ॥ १८४४ ॥
सिद्धान्तोऽर्थस्त्वयो यद्वि गुणयुक्तस्य वर्णनम्।
पुराणेषूच्यते विद्वन् तत् साधुभ्यो न रोचते ॥ १८४५ ॥
नाचं स्वीयामसौ पृथ्वीं कामदृक्षा विलोकयन्।

अधर्म्मं निन्द्यमाचारीदिति भागवते स्मृतम् ॥ १८४६ ॥
शास्त्रेषूक्ताश्च ये विष्णोरवतीर्णस्य मूर्त्तयः ।
न ते कृष्णादयो वृत्तिमाचरन्नीश्वरोचिताम् ॥ १८४७ ॥
अमीषां यादृगाचारो युष्मच्छास्त्रेषु कथ्यते ।
इत्यस्य विस्तरं वादे आवयोः प्रथमेऽब्रवम् ॥ १८४८ ॥
एतादृशां तु देवानां चरित्रस्य विचारणात् ।
विषयोत्तमशिक्षूनां सतामिच्छा न तृप्यति ॥ १८४९ ॥
आत्मभ्यः सत्तरं कश्चित् परमैः सद्गुणैर्युतम् ।
दोषैरस्पृष्टमिच्छन्ति साधवः परमेश्वरम् ॥ १८५० ॥
देवान् सर्वान् पुराणोक्तान् बुद्धिमन्तो विचार्य तु ।
एषां दोषैः समान् दोषान् तैर्विन्दन्ति प्रदर्शितान् ॥ १८५१ ॥
तैर्दैवैरैश्वरी सिद्धिः खक्रियाभिर्न दर्श्यते ।
परन्तु क्रोधकामादेर्वश्यता मानुषैरिव ॥ १८५२ ॥
परन्तु कीदृशं कृष्णाद् येषूक्तिस्तो विशिष्यते ।
इत्येतयोश्चरित्राभ्यां निर्णयन्तु मनीषिणः ॥ १८५३ ॥
भवान् स्वयं पुराणोक्तं स्मृत्वा कृष्णस्य वर्णनम् ।
येश्वश्च साधुमाचारं तयोः कुर्य्याद् विवेचनम् ॥ १८५४ ॥
कृष्णो हि कामयुक्तस्य युवलोकस्य सन्निभः ।
लीलापरो ददौ निन्द्यमधर्म्मस्य निदर्शनम् ॥ १८५५ ॥
येषुस्तु मानुषं भावमादायाप्यनघोऽभवत् ।
शुद्धात्मा शुद्धमाचारं यावज्जीवं चकार च ॥ १८५६ ॥

मनुष्यत्वस्य पूर्णस्य सिद्धा मूर्त्तिरभूदसौ ।
अथतामैश्वरीं सिद्धिं व्याञ्जयच्चेश्वरात्मजः ॥ १८५७ ॥
स्वयं धर्मस्य दृष्टान्तं श्रेष्ठं पूर्णं च सोऽददात् ।
सम्यक् सनिश्चयं तत्त्वमीश्वरस्यादिदेश च ॥ १८५८ ॥
बलिश्चात्मानमुत्सृज्य शक्तं पापस्य शुद्धये ।
न्नृणां पापाद् मुमुक्षूणां हृज्ञो भीतिमपाहरत् ॥ १८५९ ॥
पवित्रस्यात्मनो द्वारा भक्तेभ्यः शक्तिमात्मिकाम् ।
वितीर्य्यासौ तदीयायाः सिद्धेर्हेतुश्च भूतवान् ॥ १८६० ॥
तादृक्त्वात्तादृशं श्रायं साधयित्वा न्नृणां कृते ।
स्वीयेषु निर्वृतीर्षूणां मनस्तोषाय कल्पते ॥ १८६१ ॥
वृथा यत् कर्तुमीहन्ते परशास्त्रप्रवर्त्तकाः ।
तद् ईश्वरात्मजो येषूरेव सम्यगसाधयत् ॥ १८६२ ॥
अन्ये स्वया धिया ज्ञानमीश्वरस्यारब्धवः ।
नाना भ्रमे पतित्वा तु न तत् सम्यगवाप्नुवन् ॥ १८६३ ॥
ऐक्यं परात्मना साकमन्विच्छन्तो मुमुक्षवः ।
वेदान्तिनो वृथा तस्मिन् लयं भव्यमकल्पयन् ॥ १८६४ ॥
नरैर्गम्या तु या सिद्धिः सा नास्त्येव लयात्मिका ।
किन्त्वीश्वरीयसद्भावसदृशीभूतिरूपिका ॥ १८६५ ॥
या चेयं परमा सिद्धि नृजातेरुच्यते मया ।
साऽस्मच्छास्त्रोक्तमार्गेण शेषे सम्यगवाप्यते ॥ १८६६ ॥
पवित्रात्स्यात्मनः शक्त्या ह्यमलीकृतचेतसः ।

ऐश्वर्य्याः साधवः सिद्धे भवन्ते सद्भभागिनः ॥ १८६७ ॥

संसिद्धेरीश्वरीयाया या त्वियं समकल्पता ।

तामेव मन्महे तथ्यामीश्वरेष सद्धैकताम् ॥ १८६८ ॥

यस्याः प्रेप्सन्ति संसिद्धे स्थायां वेदान्तिनो वृथा ।

तस्याः सद्गत्तु विन्दन्ति येशूखिस्तस्य सेवकाः ॥ १८६९ ॥

किल्बोद्धाराय मर्त्त्यानामीश्वरस्य तनुग्रहः ।

अवश्यो ऽस्तीत्यमत्या मेनिरे प्राक्तना बुधाः ॥ १८७० ॥

बुद्धा च ते तथा त्रातुरैश्वरस्य प्रयोजनम् ।

कृष्णादिरूपकान् विष्णोरवतारानकल्पयन् ॥ १८७१ ॥

त्वेषां उद्धर्त्तृकांक्षायास्ते यां बुद्धिमकुर्वत ।

सा बुद्धिर्मोहजा नासीत् किन्तु सत्येति भाति मे ॥ १८७२ ॥

स्वत्राणायात्मनोऽशक्तानगनुभूय हि मानवाः ।

अप्यन्तां त्रातुरैशस्य हृदि कुर्वन्ति लालसाम् ॥ १८७३ ॥

यान् विष्णोः सूरयोऽनत्यानवतारानवादिषुः ।

ते नासन् वास्तवा विद्धन् कविभिस्तु प्रकल्पिताः ॥ १८७४ ॥

पुराणोक्तास्तु ये विष्णोरवताराः समे स्मृताः ।

सत्यस्य तेऽवतारस्य प्रतिमूर्त्तय आसत ॥ १८७५ ॥

यद् भूयो भारते भूतमाहुः प्राक्तनतो त्वथा ।

देशे यहूदिनां सत्यम् एकस्तवोऽघटिष्ठ तत् ॥ १८७६ ॥

सत्यो हि तारकस्तत्र येशूखिस्तोऽवतीर्णवान् ।

स्वजातेस्त्राणकांक्षिण्याः सर्वामाशामतर्पयत् ॥ १८७७ ॥

तथा ख्रिस्तीयशास्त्रस्य सदर्थत्वे तु साधिते।
द्वितीयं चिह्नमप्यस्मिन्नस्ति प्रामाण्यसाधकम्॥ १८७८ ॥

वेदविद्वानुवाच॥

मतस्य युष्मदुक्तस्य निखिलस्य विचारणात्।
आपाततः सदर्थत्वं युष्मच्छास्त्रस्य भाति मे॥ १८७९ ॥
मतस्य नूतनरूपस्य सहसा स्वीकृतिस्तु न।
विद्वद्भिर्युज्यते कर्तुं विचाराद् बहुलाद् विना॥ १८८० ॥
अतो यत्नेन धर्मस्य ख्रिस्तीयस्य विचारणम्।
कृत्वाऽहं भवता सार्कं पुनः कर्तास्मि सङ्गतिम्॥ १८८१ ॥
विचारणाच्च मच्चित्ते यो यो जायेत संशयः।
प्रष्टास्मि तस्य सर्वस्य समाधानमहं तदा॥ १८८२ ॥

सत्यार्थ्युवाच॥

भवान् ख्रिस्तीयशास्त्रस्य यद् विचारं चिकीर्षति।
तद् युक्तमेव तत्राहं प्रसन्नात्मा भवामि च॥ १८८३ ॥
सदा महत्सु कार्य्येषु सुविचारो हि युज्यते।
मूर्खास्तु केवला विद्वन् तत्र कुर्वन्ति साहसम्॥ १८८४ ॥
ख्रिस्तीयं चेद् भवान् शास्त्रं समदर्शी विचारयेत्।
प्रामाण्यं तर्हि मन्येत तस्येत्याशाऽस्ति मे दृढा॥ १८८५ ॥
घोरायां पापजातायां दुर्दशायां नरान्वयः।
निमग्नः पाप्मनो दण्डाद् बलाच्चोद्धृतिमिच्छति॥ १८८६ ॥
लोके ये ये सदाचाराः कीर्त्यन्ते साधवोऽपि च।

नाना पापान्यगण्यानि तेऽपि कुर्वन्ति सन्ततम् ॥ १८८७ ॥
वरैर्हि सत्कृतोऽपीष्टैरीश्वरेण सहस्रधा ।
कृतघ्नः स्वस्य सत्कर्त्तुं विस्मरन् को न दुष्यति ॥ १८८८ ॥
निर्बुद्धिरात्मनो दुष्टे मनोभावे वशीकृतः ।
सर्वज्ञस्येश्वरस्याज्ञाः सत्तमाः को न भग्नवान् ॥ १८८९ ॥
स ईश्वरो नृणां कर्त्ता पालकः शासिता प्रभुः ।
दयालुः सत्तमो न्यायी ज्ञानसिन्धुश्च विद्यते ॥ १८९० ॥
यं यं धर्मं नरैः कार्य्यं स्वयमादिष्टवानसौ ।
स सर्वः सत्तमो युक्तः शर्मदश्च न संशयः ॥ १८९१ ॥
तथापि त्वैश्वरीमिच्छामनपेक्ष्य निरङ्कुशाः ।
स्वामज्ञानोद्भवामिच्छामनुयान्ति समे नराः ॥ १८९२ ॥
स ईश्वरश्च जीवस्य निधिरेकः प्रमोददः ।
स सिद्धिज्ञानयोरेको हेतुर्दाता च विद्यते ॥ १८९३ ॥
परन्तु मानुषास्तस्मादेकस्माच्छर्मकारणात् ।
विरक्ता लौकिकार्थेषु वृथाऽन्विच्छन्ति मङ्गलम् ॥ १८९४ ॥
यस्त्वेवमीश्वरं त्यक्त्वा स्वामिच्छां नानुयातवान् ।
ईदृग्ो मानवो लोके न कुत्रापि विलोक्यते ॥ १८९५ ॥
अतः समेऽघमाचर्य्य दण्डमर्हन्ति मानुषाः ।
एकोऽपि निर्मलो लोको जगत्यत्र न विद्यते ॥ १८९६ ॥
स्वमाचारं स्वचित्तञ्च परीक्षेत भवान् यदि ।
तदा स्वमान्तरं दोषमङ्गीकुर्य्याद् न संशयः ॥ १८९७ ॥

अतः स्वपापशुद्ध्यर्थं येशूख्रिस्तं समाश्रय ।
तथा कृते क्षमां शुद्धिं मनःशान्तिञ्च यास्यसि ॥ १८६८ ॥
न ह्येकमात्रवंश्यानां त्वेषां ख्रिस्तोऽस्ति तारकः ।
सर्वेषामेव मर्त्यानां कृते प्राणान् ददावसौ ॥ १८६९ ॥
पापस्य दारुणा शक्ति र्यावद् नाशायमश्नुते ।
तावत् कल्याणदा येश्वः शक्तिस्त्राणाय कल्पते ॥ १९०० ॥
मनुष्यान् सर्वजातीयान् दयादृष्ट्या विलोकयन् ।
स सर्वानेव पापार्त्तान् किल्बिषादुद्दिधीर्षति ॥ १९०१ ॥

वेदविद्वानुवाच ॥

ये ख्रिस्तभक्तलोकानां प्रविविक्षन्ति मण्डलीम् ।
अमीभिः कोऽपि संस्कारः किं प्राप्योऽस्तीति वर्णय ॥ १९०२ ॥

सत्यार्थ्युवाच ॥

ये ये ख्रिस्तीयलोकानां प्रविविक्षन्ति मण्डले ।
तैः सर्वैर्नीरसंस्कारः प्राप्तव्योऽस्तीति बोधतु ॥ १९०३ ॥
एवं हि भूतले तिष्ठन् येशूरादिष्टवान् स्वयम् ।
दिदृक्षुश्चेद् भवांस्तर्हि सुसंवादेषु पश्यतु ॥ १९०४ ॥
ख्रिस्तीयमण्डले यस्तु मुमुक्षुः प्रविविक्षति ।
पापाद् विरज्य सोऽत्यन्तं येश्वि श्रद्धातुमर्हति ॥ १९०५ ॥
स्वीयान् नानाविधान् दोषांश्चानुभूय स्वचेतसि ।
क्षमां स ईश्वराद् भूयः शुद्धिञ्चार्हति याचितुम् ॥ १९०६ ॥
भवांस्तु येन जानीयाद् अस्मत्प्रार्थनपद्धतिम् ।

तदर्थं श्रूयतामेतत् प्रार्थनाया निदर्शनम् ॥ १९०७ ॥

अथ परमात्मस्तवः ॥

अनादये नमस्तुभ्यमीश्वराय स्वयम्भुवे ।
अदृश्यायाप्रमेयाय सत्तमायात्मरूपिणे ॥ १९०८ ॥
त्वं सर्वगस्त्रिकालज्ञः सर्वशक्तिश्च विद्यसे ।
सत्तस्य हेतुरथवा जीवनस्य च सम्भवः ॥ १९०९ ॥
त्वमेव केवलो नित्यः किमप्यादौ त्वया विना ।
नासीदचेतनं वस्तु किंवा कुत्रापि चेतनम् ॥ १९१० ॥
योऽनादिरात्मभूर्लोकानसतः सृष्टवानसि ।
कस्ते प्रभावमत्यन्तं वेद स्वर्वासिनामपि ॥ १९११ ॥
सज्ज्योतिर्धाम ते दुर्गमारुरुक्षुर्मतिर्मम ।
सीदत्यधः परावृत्ता व्योमप्रार्थीव मार्गगः ॥ १९१२ ॥
आदौ चराचरं विश्वं त्वं सिसृक्षुर्भवन्निति ।
अनन्तशक्तिरादिष्टः सद्यो विश्वं बभूव च ॥ १९१३ ॥
त्वयेयं निर्ममे भूमिर्व्योम्ना स्वच्छेन वेष्टिता ।
सौम्या नदीभिरासिक्ता मण्डिता च महीरुहैः ॥ १९१४ ॥
परन्त्वियं विशालाऽपि मानवैः सम्मता मही ।
त्वया सृष्टेऽत्र विश्वस्मिन् कणिकेवास्ति केवलम् ॥ १९१५ ॥
रूपैश्च विन्दुभिर्भाति जगद्रूपैस्तु वस्तुतः ।
भैः पूर्णमम्बरं शक्तिं दर्शयत्यमितां तव ॥ १९१६ ॥
त्वया सृतस्य विश्वस्य न चिन्त्याऽस्ति विशालता ।

कस्तुंल्ले तर्हि माहात्म्यमवगम्यं कथं भवेत् ॥ १९१७ ॥
जन्तूनां विविधं वर्गं दृष्ट्वा त्वं भुव्यवासयः ।
जातिन्तु मानुषीं श्रेष्ठैर्विशिष्टां व्यदधा गुणैः ॥ १९१८ ॥
ज्ञानिन्या ते महिम्नस्य विवेकिन्या मनीषया ।
युक्ताऽस्मज्जातिरेकैव तव ज्ञानाय कल्पते ॥ १९१९ ॥
किन्त्वेका भूभुवां मध्ये सती त्वां वेदितुं क्षमा ।
स्वजातिरल्पधीः सम्यक् त्वां न शक्नोति वेदितुम् ॥ १९२० ॥
प्रजा हि विश्वकर्तारमप्रमेयं प्रमेयधीः ।
निम्ना स्वयम्भुवं ज्ञातुं कथं शक्तिमती भवेत् ॥ १९२१ ॥
अनन्तं त्वां बुभुत्सन्ती मतिः सीदति मानुषी ।
शक्तेन सागरं मोहाद्दिधीर्षुर्यथा शिशुः ॥ १९२२ ॥
अभ्रान्ताः स्वर्गिणः पूर्णं महिमानं न ते विदुः ।
त्वां तर्हि वेदितुं भ्रान्ता कथं मे शक्नुयाद् मतिः ॥ १९२३ ॥
दिव्या स्वर्वासिनां वाणी तव स्तोत्राय नार्हति ।
त्वां स्तोतुं पार्थिवी तर्हि कथं कल्पेत वाङ्मम ॥ १९२४ ॥
भक्त्या भीयुक्तया स्वर्ग्या वर्गास्त्वाऽर्चन्ति निर्मलाः ।
त्वामर्चन् किं पुनः पापी नाहमर्हामि कम्पितुम् ॥ १९२५ ॥
मया तथाप्ययोग्येन ज्ञातुं वन्दितुमर्चितुम् ।
ज्ञेयोऽसि वन्दनीयोऽसि प्रार्थनीयोऽसि भोः प्रभो ॥ १९२६ ॥
त्रिलोक्यां को हि दीनानामाश्रयोऽस्ति त्वया विना ।
त्वमेको दुर्दशां वेत्सि त्रातुमेकश्च कल्पसे ॥ १९२७ ॥

त्वमेकः शर्मदो योनिरेकः सत्त्वस्य शेवधिः ।
ज्ञानस्य केवलो हेतुरेकः सिद्धेश्च दायकः ॥ १९२८ ॥
त्वामात्मा मानुषस्यज्ञा सर्वकल्याणकारणम् ।
शाखेव पादपाच्छिन्ना शुष्कीभूय विनश्यति ॥ १९२९ ॥
यावत् त्वं कल्पसे दातुं तावद् विश्राणयेर्यदि ।
तथापि त्वामनासाद्य धनवान् निर्धनो भवेत् ॥ १९३० ॥
हरेश्च चेत् प्रभो तावद् यावद् हर्तुमभीच्छसि ।
तथापि त्वां दधानस्य दरिद्रस्याखिलं धनम् ॥ १९३१ ॥
तुच्छत्वहं महिष्ठस्य कलङ्की विमलात्मनः ।
कथं तवाप्नुयां ज्ञानं तव सिद्धेश्च तुल्यताम् ॥ १९३२ ॥
ज्ञानं त्वमेव चेद् दद्यास्तर्हि नश्येद् भ्रमो मम ।
त्वमेव चेत् पुनीयाश्च तदा पूयेत मे मनः ॥ १९३३ ॥
स्वामाचारमालोक्य सत्सु लोकेष्वसत्सु च ।
त्वं लोकशासिता न्यायी समदर्शी न विद्यसे ॥ १९३४ ॥
सद्भावोत्पन्नमाचारं पश्यन् कस्यापि सत्तमम् ।
स्वयं त्वं सत्तमस्तस्मिन् सन्मनुष्ये प्रसीदसि ॥ १९३५ ॥
असद्भावोद्भवां गुप्तामपि कस्यापि दुष्क्रियाम् ।
विलोक्य न प्रसन्नोऽसि तस्मिन् बाह्यशुचावपि ॥ १९३६ ॥
सर्वेषां कर्मणां साक्षी सर्वदर्शी भवन्निह ।
फलं परत्र मर्त्येभ्यो यथाकर्म प्रदास्यसि ॥ १९३७ ॥
त्वया भीमेन शासित्रा कार्यं दण्डं विचिन्तयन् ।

असङ्ख्यांस्त्वात्मनो दोषानहं कम्पे भयाकुलः ॥ १९३८ ॥
आबाल्यादद्यपर्यन्तं नानापापैरभिप्लाविता ।
मदीयकर्मणां धारा प्रवहत्यशुभावहा ॥ १९३९ ॥
अकार्यं कुर्वतो नित्यं तथा कार्यमकुर्वतः ।
दुःशोध्यं मम पापर्णमुत्तरोत्तरमेधते ॥ १९४० ॥
आबाल्यात् ते दयां स्वामिन्ननुभूयाधुनावधि ।
दयानुसारिणीं भक्तिमहं त्वां प्रति नाचरम् ॥ १९४१ ॥
यतस्ते दिव्यया शक्त्या सृष्टं चित्रं वपुर्मम ।
नियन्ता वर्ष्मणस्त्वात्मा धिषणा च विवेकिनी ॥ १९४२ ॥
त्वमेवाजन्मनो जीवं पितृवद् मम रक्षसि ।
अगण्यैः शर्मभिश्चित्तं सदा सन्तोषयस्यपि ॥ १९४३ ॥
परन्तु तादृशं प्राप्य तव दिव्यमनुग्रहम् ।
हृदा न प्रीतवानस्मि त्वय्यनन्तवरप्रदे ॥ १९४४ ॥
त्वया कदापि मे रक्षा कृतघ्नस्य न विस्मृता ।
प्रायस्तु मामके चित्ते लुप्ता ते रक्षितुः स्मृतिः ॥ १९४५ ॥
सदा सज्जन्नसारस्य संसारस्य निषेवणे ।
त्वामेकमात्मनस्तृप्तेर्हेतुं नाहमसेविषि ॥ १९४६ ॥
वाचा स्वीकुर्वतः सत्त्वं तावकं भक्तिहीनया ।
आचारो मेऽप्रसन्नचित्तस्य नास्तिकस्येव भूतवान् ॥ १९४७ ॥
नानाऽर्थानां लघिष्ठानां लग्नचित्तो गवेषणे ।
मनो न युक्तवानस्मि परमार्थे गरीयसि ॥ १९४८ ॥

ईर्ष्यालोभादिभिः क्लिष्टस्त्वदास्ये च मुदा सजन् ।
त्वदुक्तां धर्मसीमानमतिक्रामामि सर्वदा ॥ १९४९ ॥
नियन्तुरात्मनः शक्तिर्मयि प्रायवती क्षमम् ।
बलिष्ठश्चेन्द्रियग्रामः स्वाधीनत्वाय चेष्टते ॥ १९५० ॥
ततो रागादिभावानामात्मना सह विग्रहः ।
प्रजानामिव सम्राजा दुर्बलेन प्रवर्तते ॥ १९५१ ॥
आजन्मवासदाद् दुष्टे स्वभावे मम दारुणः ।
प्रविष्टो व्युत्क्रमः पापं दुर्दम्यञ्च प्रसूयते ॥ १९५२ ॥
दुष्यामि दण्डमर्हामि त्वामनर्होऽस्मि वन्दितुम् ।
ममैनोभ्योऽप्रसन्नोऽसि प्रभो वेद्मि बिभेमि च ॥ १९५३ ॥
मां दीनं दुःखिनं घोरैर्वेष्टितं पापशत्रुभिः ।
को वा द्विषां बलात्काराद् निरुपायं समुद्धरेत् ॥ १९५४ ॥
यस्त्राणोपायमाश्चर्यं नरजातेरकल्पयः ।
हृष्टेन चेतसा धन्यं त्वां वदामि परेश्वर ॥ १९५५ ॥
स्वकीयात् पाप्मनो हेतोर्ये शोचन्त्यनुतापिनः ।
तेषां क्षमिष्यसे दोषानिति वेद्मि दयामय ॥ १९५६ ॥
यतस्तवात्मजोऽनादिः परमैश्वर्यवानिह ।
स्वजातिमेनसा नष्टां त्रातुं मह्यामवातरत् ॥ १९५७ ॥
स सत्तमोऽसतामर्थे नराणां परमेश्वरः ।
सहिष्णुरात्मनो जीवं दत्वाऽभूदघहा बलिः ॥ १९५८ ॥
अमुं प्रभुं वशीभूतमाश्रयन्तः सता हृदा ।

नराः शुद्धा विधीयन्ते सद्गतेश्चाधिकारिणः ॥ १९५९ ॥
स चेश्वरात्मजोऽद्यापि दययाऽऽलोचते जगत् ।
पापार्णवोर्मिभिः क्षुब्धान् मादृशांश्चोद्दिधीर्षति ॥ १९६० ॥
अतस्तं श्रद्धया येशुमाश्रयामि दयाकरम् ।
स ह्येकः शर्मणो दाता मुक्तेर्हेतुश्च विद्यते ॥ १९६१ ॥
हे येशो दुर्गतेजःस्थ दीनीभूत त्वयां कृते ।
कस्ते कारुण्यमत्यन्तं सम्यग् वर्णयितुं क्षमः ॥ १९६२ ॥
त्वमादौ विश्वमस्राक्षीर्विश्वमद्यापि रक्षसि ।
तथापि मानुषीं मूर्त्तिमादातुं नावमेनिषे ॥ १९६३ ॥
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लोकोद्दिधीर्षयैवास्यां वसुधायामवातरः ॥ १९६४ ॥
अत्यन्तं विप्रकृष्टोऽसि मनुष्येभ्यस्त्वमीश्वरः ।
तथाप्यत्यन्तमासन्नो भ्राता भूत्वा नृणां नरः ॥ १९६५ ॥
सिद्धेर्नृजातिरैश्वर्या येन जायेत भागिनी ।
तदर्थं भूस्पृशो भावं नवीभूय त्वमग्रहीः ॥ १९६६ ॥
लोकस्य त्वं प्रभुर्लोके स्वयं प्रादुरभूरिह ।
परन्तु त्वं निजैर्लोकैर्न प्रभुः पर्यचीयथाः ॥ १९६७ ॥
ध्वान्ते भूव्यापके भानुरवतीर्णस्त्वमच्युतः ।
तवालोकं तु नापश्यत् तमसाऽऽच्छन्नदृग् जनः ॥ १९६८ ॥
त्वं मूर्त्तिरप्रतर्क्यस्य परमेशस्य भुवभाः ।
त्वमप्रत्तत्त्वमव्यक्तं व्याञ्जयः परमात्मनः ॥ १९६९ ॥

विश्वस्य शासिता भूत्वा त्वं नृणां सेवकोऽभवः ।
तिरस्कृतोऽभवो मर्त्यैः स्वर्गीयैरपि पूजितः ॥ १९७० ॥
हतघ्नैर्बाधितो लोकैर्हितमात्रं त्वमाचरः ।
स्वयं दुःखी च दुःखिभ्यः परमं व्यतरः सुखम् ॥ १९७१ ॥
अदण्ड्यो दण्डितो दण्ड्यैस्त्वमदण्डप्रदोऽभवः ।
पापं च पाप्मनो भक्ता पापहारी बभूविथ ॥ १९७२ ॥
खिन्नात्मा छिन्नदेहश्च परदोषजिहीर्षया ।
नित्यस्य शर्मणो हेतुः स्वभक्तानामजायथाः ॥ १९७३ ॥
स्वया त्वमिच्छया मृत्योरचिरं निहितो वशे ।
प्राणान् भक्ता स्वयं तस्य मर्त्येभ्योऽमरतामदाः ॥ १९७४ ॥
स्वद्रव्यमात्रदानेन भवन्त्यन्ये यशस्विनः ।
तवात्मानं ददानस्य प्रशंसा कीदृशी भवेत् ॥ १९७५ ॥
बन्धोस्त्राणाय यो जीवमुत्सृजेत् सोऽतिदुर्लभः ।
त्वां वैरिणां कृते प्राणान् ददतं प्रति का कथा ॥ १९७६ ॥
इदानीं तेजसो धाम पुनरारुह्य शाश्वतम् ।
त्वं निस्ताराथिनो दीनान् दयमानो विलोकसे ॥ १९७७ ॥
त्वयि प्रत्येमि हे येशूर्नृणां त्रातरि केवले ।
मां पापपङ्कलिप्तं तं पापजेतर्विमोचय ॥ १९७८ ॥
आदाय मानुषं भावं यदा त्वं न्यवसो भुवि ।
तदा प्रभो त्वमुत्कृष्टमदा धर्मनिदर्शनम् ॥ १९७९ ॥
तथाऽहं स्थापितो भूमौ सुक्रियाकृतये सदा ।

चलानि निर्मले मार्गे तावकैः पद्भिरङ्कितं ॥ १९८० ॥
नमस्ते ते पवित्रात्मन्नीश्वरस्य पुनीहि माम् ।
उदेहि तमसा व्याप्ते हे तमोहन् ममात्मनि ॥ १९८१ ॥
मदीये व्युत्क्रमापन्ने स्वभावे सुक्रमं सृज ।
ममात्मानं कुभावानां दान्तये प्रबलं कुरु ॥ १९८२ ॥
अन्धाय निर्मलां दृष्टिं देहि मे पारमार्थिकीम् ।
मनो वियोज्य संसारात् परमात्मनि योजय ॥ १९८३ ॥
मां मूर्त्तेरीश्वरीयायाः सदृशं नूतनीकुरु ।
शाश्वत्याः सद्गतेः पात्रं पुनः सृष्ट्वा विधेहि च ॥ १९८४ ॥
अचिन्त्यां सद्गतिं सद्भ्यः परमेश्वर दास्यसि ।
सम्पूर्णामात्मनः सिद्धिं तन्व स्तेजोमयीभवम् ॥ १९८५ ॥
एतर्हि व्युत्क्रमः क्लेशो भ्रान्तिः पाप्मा तमो भयम् ।
अतन्निरामयो मृत्युः प्रभवन्त्यत्र विष्टपे ॥ १९८६ ॥
लुप्ते तु व्युत्क्रमे पापे दुःखे ध्वान्ते भ्रमे भये ।
सर्वेभ्योऽमुत्र दोषेभ्यः सल्लोकानुद्धरिष्यसि ॥ १९८७ ॥
यस्यात्र शर्मणश्छायामन्विष्यन्ति मुधा श्रमैः ।
अमुत्र तस्य सद्वस्तु सन्तः प्राप्स्यन्ति तृप्तिदम् ॥ १९८८ ॥
वृथा यदाकाङ्क्षन्ति ज्ञानमत्र मनीषिणः ।
सर्वं सम्यक्तयाऽमुत्र तदारोक्ष्यन्ति साधवः ॥ १९८९ ॥

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अमृष्य धर्मैर्वोऽनर्हं मां पवित्वा परेश्वर ।
प्रभोर्यैश्वः कृतेऽमुष्मिन् ज्योतिर्धाम्नि प्रवेशय ॥ १९९० ॥

एतं सर्वं समाख्यानम् विप्रौ समाप्य तु ।
सत्यार्थिवेदविद्वांसौ स्वं स्वं गेह मगच्छतां ॥

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